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GEORGE W. MYERS, PRINTER.

From Cox's Life of Melancthon.

## ON THE DEATH OF MELANCTHON.

Oh! who would envy those that die  
Victims on Ambition's shrine!  
Though idiot men may rank them high,  
And to the slain in victory  
Pay honors half divine;

To feel this heaving form breathe,  
Still'd by the slightest touch of death,  
The happier lot be mine:  
I would not that the murdering brand  
Were the last weapon in my hand.

He of whom these pages tell,  
He a soldier too—of truth;  
He a hero from his youth;  
How delightfully he fell!  
Not in the crash, and din, and flood,  
Of exorcutions, groans and blood,  
Riveting fetters on the good;  
But happily and well.

No song of triumph salutes his fall;  
No march of death salutes his bier;  
But tribute sweeter far than all,  
The sainted sigh—the orphan tear!  
Yet mourn not, ye who stand around,  
Did not time less swiftly roll;  
What though shade the prospect bound,  
He a brighter world has found—  
Death is the birth-day of the soul.

Witness! (for you saw him die)  
Heard you complain, or groan or sigh?  
Or if one sigh breathed o'er his breast  
As gentle airs when days of summer close,  
Breathed over weary nature still repose,  
And lull a lovely evening to rest;  
It whispered—“All within is peace;  
The storm is o'er and troubles cease.”

His sun went down in cloudless skies  
Assured upon the morn to rise  
In lovelier array;  
But not like earth's declining light,  
To vanish back again to night:  
The zenith where he now shall glow,  
No bound, no setting beam can know,  
Without or cloud or shade of woe,  
Is that eternal day.

History will not write his name  
Upon the crimson roll of fame;  
But Religion, meeker maid,  
Mark him in her tablet fair;  
And when million names shall fade,  
His will stand recorded there!

## THE OBSERVER.

For the Gambier Observer.

### ON “THE NIGHT THOUGHTS.”

I am convinced that the “Night thoughts on Life, Death and Immortality,” written by the pious and learned Dr. Young are not generally valued and appreciated by individuals of the present day. I should be rejoiced to see a copy in the possession of every Christian. The writer of this article has resided nearly four years in the village where Dr. Young lived and died, and where for the space of 35 years this distinguished divine preached the glad tidings of life and salvation. The rectory of Welwyn was presented to Dr. Young by the college of All Souls Oxford in the year 1730 and it is somewhat remarkable that there has been but two incumbents in the charge of this Church since the time of the great poet.

Dr. Edward Young was presented in 1730 and died in 1766. Rev. Thomas Bathurst was presented in 1766 and died in 1796. Rev. S. J. Knight was presented in 1796, who still remains in charge, a venerable man, who with the assistance of a curate is diligently engaged in performing the duties of a parish minister to the people of his flock. While on this subject I may note book of Epitaphs, a very fine Latin epitaph inscribed on the tablet erected in Welwyn Church to the memory of one of the Rectors who died in the year 1697. I should be glad to see a translation of it either in prose or in verse. I have copied it verbatim from the marble tablet.

Plora, quantum fas est, victor,  
Mortem, sibi quidem seram satis,  
At suis, licet nimium prematuram,  
Gabriele Toverton S. T. P.  
Coll. omni. annis. Oxon. quondam socii  
Deum tam laus ecclesie,  
Quam S. Andree Undershaft Londini.  
Rectoris, instructissimi, fidissimique  
Quem si virtutibus referre studeas,  
(Omnes autem ut student par est.)  
Scripta, ejus volens, revolvam: pia,  
ingenuum animi simplicitatem,  
Morum innocentiam, Candorem, Sinceritatem,  
Modestiam imprimis singularem,  
Fae sedulo colas.  
Sine Levitate comis esto,  
Sine Asperitate gravis.  
Literas, tum sacras, tum humaniores,  
Nemo alter aut vidit hauriat,  
Aut deponat libenter.  
Sis domus, omnibus utilis, amabilis,  
et aliis modis prodesse quis  
Minime parcas tibi;  
Hunc enim plane virum sunt experti,  
Quibuscumque vis verus est in terris,  
Cuncti Toversonum.  
Ii praeferunt, qui, cum fato funetur  
Triste sui desiderium reliquisset,  
Amicitiae nunquam interitura,  
Positum hoc volneris monumentum.  
Obiit Pridie, Idus Octobris A. D. 1697.  
Ætatis Suae 63.

In few words it is a faithful portrait of a faithful minister of the Sanctuary. But to return to the Night Thoughts and its author, “His fine poem of the night thoughts” says one of his biographers, “it is well known, was occasioned by a family distress: the loss of his wife and the two children, a son and a daughter, whom she had by her first husband; these all died within a short time of each other, in 1741. The son-in-law is characterized in this work by the name of Philander, and the young lady, who sunk into a decline, through grief for the loss of her mother, by that of Narcissa. He removed her in hope of her deriving benefit from a warmer climate, to Montpellier, in the south of France, but she died soon after their arrival in that city. The circumstance of his being obliged to bury her in a field by night, not being allowed interment in a churchyard, on account of her being a protestant is indelibly recorded in Night II of this divine poem.” We will now proceed to make a few extracts from Night I, leaving a few

anecdotes of their gifted author to furnish an introduction to another paper. What can be more correct on the subject of sleep than this,

“Tir'd nature's sweet restorer, balmy sleep;  
He, like the world his ready visit pays  
Where fortune smiles; the wretched he forsakes.  
Swift on his downy pinions flies from woe,  
And lights on lids unsullied with a tear.”

What poet either of ancient or of modern times has ever excelled or even equalled the following description of night?

Night, sable goddess! from her ebony throne,  
In rayless majesty, now stretches forth  
Her leaden sceptre o'er a slumbering world.  
Silence, how dead! and darkness, how profound!  
Nor eye nor list'ning ear an object finds:  
Creation sleeps. ‘Tis as the general pulse  
Of life stood still, and nature made a pause:  
An awful pause, prophetic of her end.

The character of the Poet was, says the biographer whose language we have before quoted “that of the true christian divine; whose heart was in his profession. It is reported, that once preaching in his turn at St. James and being unable to gain attention, he sat down and burst into tears. His conversation was of the same nature as his works, and shewed a solemn cast of thought to be natural to him: death, futurity, judgment, eternity were his common topics. In his garden he had an alcove, painted as if with a bench to repose on, on approaching near enough to discover the deception the following motto was seen.

Invisibilia non deceptum.

The unseen things do not deceive us. I close the present paper with a quotation, into the spirit of which I have often endeavored to enter while walking in the grounds of the Rectory, where I am satisfied the thoughts were first conceived by the highly gifted divine.

The bell strikes one. We take no note of time  
But from its loss, to give it then a tongue  
Is wise in man. As if an angel spoke,  
I feel the solemn sound. If heard aright,  
It is the knell of my departed hours.  
Where are they? with the years beyond the flood.  
It is the signal that demands dispatch:  
How much is to be done? My hopes and fears  
Start up alarm'd and o'er life's narrow verge  
Look down—in what? a fathomless abyss;  
A dread eternity how surely mine!  
And can eternity belong to me,  
Poor pensioner on the bounties of an hour?

Pro Ecclesia.

### THE PRESIDING BISHOP OF THE HOUSE OF BISHOPS.

The following clear and satisfactory observations on this subject have been furnished by Bishop H. U. Onderdonk to the Churchman at the request of the editor.

There are three functions requiring a presiding bishop, according to the regulations of our Church—presidency in the House of Bishops—presiding at the consecration of a bishop—and agency as the episcopal head or centre in the fulfilment of certain canons. The first of these is no more than the office of chairman or moderator of the House. The second is, in my judgment, the same, at a consecration: but it is the opinion of some, or at least the purport of their language, that the consecration is by the laying on of his hands, with the laying on of the hands of the other bishops, as mere assistants; in both ours and the English form, the words are; “by the imposition of our hands.” The third function is that merely of an agent.

In the early periods of our Church, only one provision was made for a presiding bishop; he who presided in the House held that office for all these duties; and the long life and continued vigour of Bishop White prevented any inconvenience being felt through this arrangement. But it is clear that the senior bishop of all may not be able to attend in the House: in which case another president shall be required. It is also clear, and it occurred in the last consecration, that the senior bishop of all may not be able to attend at such a solemnity: and hence, though the rubrics provide in part for that emergency, and constructively in whole, an express full provision for it was proper. For these reasons, it may be presumed, the House of Bishops, in 1832, established a more complete rule than had before obtained. Their authority to make a rule on that subject will be evinced by several considerations. 1. By the nature of the thing. The presiding bishop is not an officer of the Church, but only of the bishops: the most he does, in any case, in reference to the Church at large, is to connect the action of the bishops with the action of other ecclesiastical functionaries. Of course the designation, and the mode or rule of designation, of such an officer, or officers, is in the Episcopal House. 2. Consonant with this principle are the several actions of the House on the subject, in 1789, in 1792, in 1804, and in 1822; and also the acquiescence all along of the whole Church, both in the successive rules, and in the action (many consecrations, and a special convention) under them. 3. Agreeing further with this principle, is the express language of canons 5 and 49, “The presiding bishop of the House of Bishops, or, in case of his death, the bishop who, according to the rules of the House of Bishops, is to preside at the next General Convention.” This expression in the 49th canon is as old as 1799. 4. Neither the canons nor the constitution contain any rule concerning the appointment of a presiding bishop, yet both recognise that functionary, and have done so expressly at various times; canon 49 recognized him in 1799, after the House of Bishops had made two rules on the subject; the same canon recognised him in 1808 and 1832, and canon 5 in 1820 and 1832, as did also the first article of the constitution, in 1820 (p. 16) and 1823, (p. 14 and 102,) all these recognitions being after the House of Bishops had made a third rule; and canons 1 and 2 of 1835 recognised him after the fourth rule had been passed; now for the interpretation of these parts of the canons and constitution there is no basis whatever but the rules of the House of Bishops; nowhere else can a definition who is the presiding bishop be found; on that one model of definition has the General Convention acted at least nine times, and during a period of

thirty-six years; there could scarcely be a fuller recognition of the right of the House of Bishops to make these rules.

I have said that the presiding bishop is not an officer of the Church at large: one exception will perhaps be suggested—he has the right, in certain emergencies, of changing the place of meeting of a General Convention. This, however, is rather a discretionary agency—a power to act for the Convention in a case of necessity before it has met to act for itself.

The last “rule” concerning the presiding bishop is found in the journal of 1832, p. 85, and is as follows:

#### Rule of the House of Bishops.

“The senior bishop of the Church present at any General Convention, is the presiding Bishop in the House of Bishops.

“The senior bishop of this Church is the presiding bishop for all other purposes contained in the canons.

The senior bishop of this Church present at any consecration of a bishop, is the presiding bishop for that solemnity.

“Seniority among the bishops is according to the time of the consecration of each bishop.”

By this rule all the occasions for which the Church requires a presiding bishop are provided for—with one exception, which is this. The senior bishop of all may, through disease, or some other visitation of Providence, be unable to discharge the duties referred to in the second paragraph. But it might be both a difficult and a very delicate office, to decide whether such inability existed: and therefore the case had better be left out of the rule, indeed it would be scarcely possible to define a rule that would suffice.

According to the second paragraph of the rule, Bishop Griswold is now the presiding bishop “for all purposes contained in the canons.” According to the first paragraph, he will preside at the next and future meetings of the House of Bishops, if “present.” According to the third paragraph, he is to preside, if “present,” at “any consecration of a bishop, that may occur during his lifetime. Those rights are now vested in him and will remain so till the rule shall be abrogated or changed.

It seems proper to add, that the three functions of a presiding bishop may happen to be discharged by different individuals. For example: a consecration may be called for, and Bishop Griswold, unable to attend, may assign it to Bishops Brownell, B. T. Onderdonk, and Hopkins; in that solemnity Bishop Brownell would preside. At the next General Convention Bishop Griswold may be unable to attend; if so, Bishop Moore, if present, will preside in the Episcopal House: yet all the while, Bishop Griswold will be “the presiding bishop for all other purposes contained in the canons.” The rule is perfectly simple, and provides for all emergencies, except the one mentioned, which is perhaps beyond provision.

From the Missionary.

### RESEARCHES IN AMERICAN CHURCH HISTORY.

In our fifteenth number, soon after his departure for England, we invoked the most abundant and entire success, on the errand of the Rev. Dr. Hawks to England, in pursuit of documents and data for the history of the American Church. We are glad to learn from the Churchman, in an article which we subjoin as possessing great and general interest, that our best wishes have been realized. We are glad to know that the materials are safely landed on our shores; and, in the hands of the historian of the Church in Virginia, we may well leave them, with the confidence that they will all be made to tell.

“We state with sincere pleasure, for the information of our distant readers, that the Rev. Dr. Hawks has returned to our city in excellent health, after an absence of little more than five months. We have had the pleasure of spending an hour in his study, and the sight of eighteen folio volumes, closely filled with fresh and fair manuscripts of old and valuable letters and other documents, left no doubt, that the three months abroad have been most laboriously spent. There were three sources from which these materials were collected, namely, the library of manuscripts at Lambeth, the library of manuscripts at Fulham, in possession of the Bishop of London, and the records of the Society for Propagating the Gospel in Foreign Parts; in which records were to be found of all the letters of the Missionaries for more than one hundred years. Dr. Hawks experienced the kindest reception possible from all the Clergy whom he met, who did every thing in their power to facilitate his researches. The manuscript libraries and records were freely thrown open to him, and the usual fees paid to the secretary of the archbishop for researches among the Lambeth manuscripts were, by the Archbishop's express direction, refused. In his research among these sources, Dr. Hawks has been amply repaid for his labors by the discovery of the numerous manuscripts, copies of which he has brought with him, all of which throw light on the early annals of our Church, some of which possess very peculiar interest. They are, for the most part, copies of letters from the several commissaries and Clergy to the Venerable Society, furnishing, from time to time the history of their several parishes. There are, also, numerous letters to the several Archbishops of Canterbury, and Bishops of London, from colonial governors, judges, Clergymen and gentlemen of influence, giving information of the ecclesiastical condition of our country from a very early period, and not unfrequently presenting also the narrative of important events in its civil history. Among the writers, are names of some note—John Locke, Burkit, the expositor, George Whitefield, and nearly all the colonial governors.

As one of the points of some interest which the researches of Dr. Hawks have enabled him to elucidate, may be mentioned the old tradition

respecting two nonjuring Bishops, who were in the colonies, *incognito* while William of Orange was on the throne. We have heard this story from some of our older Clergy, accompanied with circumstances which rendered it probable that one of these Bishops privately ordained a Congregational Minister, who applied to him for Orders. From the Fulham manuscripts Dr. Hawks has been able to verify the fact of their being in this country, he has their names &c., with the proceedings of the King in Council, designed to stop their progress, and have them sent out of the country, on *political* grounds.

By these labors Dr. Hawks has succeeded in performing a most valuable service for the Church, the importance of which, we are happy to learn, is duly appreciated by our brethren in England, and which cannot fail, we think, to excite a growing interest at home. He has collected and concentrated in one receptacle the materials existing in manuscript, in England, for our Church history; which, added to those which he has already given to the General Convention, and the books on the subject of our early history, which he has on former occasions, procured in England, will enable him to pursue with confidence his contemplated labors. The manuscripts he has brought were solicited in the name of the Church at large, and will go into the library of the General Convention, thus forming, with what is there already, a good foundation and large stock of materials for both the ecclesiastical and civil historian. This library, by-the-by, ought to excite a greater interest in the Church at large; thus far, every thing in it has been placed there by bishop White and Dr. Hawks, there are probably in possession of Clergymen, or other individuals in different parts of our country, many letters, documents or books, illustrative of our early Church history, which could conveniently be spared. It would be well for the owners of such to remember, that Dr. Hawks, by the last General Convention, was appointed conservator of documents of this nature, and that all such as are sent to him will be carefully preserved for the benefit of the Church.

### NARRATIVE OF A REVIVAL OF RELIGION ON BOARD THE CHARLES WHARTON.

We now redeem our promise in presenting our readers with the following interesting communication; and heartily adopt the language of the “Madras Missionary Register,” “We have great pleasure in giving insertion to the following narrative of a most remarkable revival, which took place on board the *Charles Wharton* on her late voyage to this country; a narrative, which is calculated, in our judgment, to excite gratitude for so glorious a display of divine grace, and to stimulate Christians to increased importunity in prayer for the influences of the Holy Spirit.”

TO THE REV. J. SMITH, MADRAS.

My dear Brother,—At your request, I give a few particulars of a work of grace among the ship's company of the *Charles Wharton*, in which with six other Missionaries and Assistant Missionaries and their wives, I came from Philadelphia. The Captain, Officers, and Crew, from the first, were kind, and there was much less profaneness on board, than is usual; this was owing in part, undoubtedly, to its being a temperance ship, as those are called, where no intoxicating liquors are given to the men. All cheerfully attended on preaching, and several of the seamen on a Bible class, established for their benefit. Bibles were early distributed to all who did not possess them. On the first Monday of January, which is observed extensively in America, as a day of special prayer for Missionaries, a fast was kept, and meetings were held through the day for united supplications on behalf of the different parts of the world. At evening, a meeting was held on deck by the light of a fair moon and under a bright sky, attended by nearly all on board. The seamen appeared interested, and it was a sweet and precious season, as we thus, a little world by ourselves, on the waste of waters, worshipped God in his great temple, lifted up our prayers and praises to him who made, “the sea and the dry land.” It was a forerunner of good.

From this time, there was a more serious deportment in some of the seamen, when they attended preaching, but nothing particularly encouraging appeared until the beginning of February, more than two months, after sailing. On the first Sabbath of that month, one of the missionaries preached in the morning from the text, “Be sure your sin will find you out;” and at evening, some earnest affectionate addresses were delivered, with the conviction that the opportunities of benefiting the souls on board would soon be past, and that there was reason to fear the truths made known would only prove to all “a savour of death unto death.” The thought was most affecting, and caused the speakers to deliver their message with some emotion.

After the services, two of the sailors came weeping to one of the missionaries, and expressed a wish for further instruction. They proposed a meeting in the fore-castle the next morning, when their watch would be below. Instead of waiting until the morning, three of the brethren went forward immediately, and found not only these seamen much impressed with the importance of attending to the concerns of their souls, but some others also anxious. A little circle of six or seven gathered around, while exhortations were given and a prayer was offered with feeling. None of them seemed unaffected.

It was agreed by the Mission family, to observe the next morning in fasting and prayer. After a meeting among themselves, some of the missionaries went into the fore-castle to confer with the sailors; there were six collected, in what was called an “Inquiry Meeting.” Their language was, “men and brethren what shall we do?” Three or four of them appeared to be under deep impression. The next day, another meeting was held, with the seamen of the other watch, which was attended at first by three, and subsequently by a fourth.

These meetings were continued daily, and at least two or three times a week there were public services on deck at evening, when all were urged to flee for refuge to lay hold on the hope set before them.” In a short time five or six of the sailors appeared to have passed from death unto life, and from “the power of Satan unto God.” One of them, who had been much addicted to profaneness said; that, “now when he heard any one swear, it was as though some one hurt him.” Also that, “he was, just beginning to learn what true happiness is, and though he was sometimes afraid he should not persevere, yet he thought if God had put these things in the bottom of his heart, he would not suffer them to be taken out.”

From the beginning of the awakening, a season of united prayer was observed at noon each day, by all the Mission family. As they were much interested in the master of the ship, who had shewn them great kindness, his conversion to God was made a subject of special supplication on these occasions, and for three mornings, half an hour was spent by each in retirement, praying for the same blessing.

One of the number was also appointed to have private conversation with this friend. The means seemed remarkably blessed. On the Sabbath, February 21st, the communion of the Lord's supper was celebrated in the passengers' cabin, after a sermon on deck. The second mate, who was a member of the Mariners' Church in Philadelphia, united in the communion. It was a time of great feeling and solemnity. The Captain and the serious seamen, with a fellow passenger, a young man from Philadelphia who at this time began to express some concern for his soul, were present and all said they never witnessed so solemn a scene on any similar occasion. Through the day, the Captain wept much and was manifestly under deep concern of mind. He had the night before, and on that morning attempted to pray again and again, but could not. He however read the Bible and continued to try to pray. At evening, in conversation with one of the missionaries, his heart seemed broken, and he went to the throne of grace. As he afterwards said, he prayed a long time and could not give up praying until after midnight. The next morning, he found himself in a calm and peaceful frame of mind. He wondered at the change in himself.—Every thing seemed new. He loved the Bible—loved to pray—loved the missionaries,—and began to attend all the meetings.

The young man also whom I have mentioned and who had appeared very unpromising, seemed at this time much changed. The seamen who attended the meetings in the fore-castle were very happy. One of them said, a short time before, it would have been as unpleasant to him to be shut up with a minister for half an hour, as to be put in irons, and he would as soon have submitted to a flogging as read the Bible; but now all was changed. He could converse on these subjects or read the Bible all night, without being tired.”

The first Monday in March was observed as a season of thanksgiving for the mercies of God granted on the passage, and especially for the revival of his work. There was a sermon on deck at ten o'clock in the morning, and a meeting afterwards in the cabin. There was scarcely a dry eye at either meeting. In the evening the monthly prayer meeting was held, and attended by nearly all on board. In regard to most of those who had been awakened, there seemed good reason to hope that they were making progress in the right way; but some of them appeared in a less encouraging state, and there were others who remained, as before, hardened in sin. Of the latter, was the first officer, who though he treated us kindly, seemed almost inaccessible to the truth. He was made the special subject of our prayers for some time; and one of the brethren was appointed to converse with him. God did not immediately grant the petitions offered, but at length, about the middle of March, this interesting friend was brought under very deep convictions of sin.—He had for two or three days been uneasy in his mind, and tried, as he thought, to make himself better. Two Sabbaths before, as he afterwards said, when he was sitting carelessly under the sermon, he looked up and saw one of the seamen whom he had known as a hardened sailor, weeping, and could not resist the conviction, that there was something in religion more than he knew. The impression remained upon his mind, but did not produce much effect until the time now mentioned, when, among other things he was impressed by one of the missionaries quoting in his address the passage, “Ephraim is joined to his idols, let him alone.” He resolved to break off from his sins, particularly from profaneness, to which he was addicted, and told the seamen of his watch that he hoped to see no more swearing among them. The next day, March 19th, there being a good deal of bustle in getting the anchors and cables ready for the anchoring at Madras, in the excitement he made use of an oath; it cut him to the heart and that evening and night he was in great distress of mind. He seemed to think his case hopeless—his sins unpardonable. For an hour or two he stood leaning over the side of the ship, almost unable to support himself on account of the anguish of his mind, while one, and then another, of the missionaries endeavored to shew him the freeness and fullness there is in the salvation, offered through Christ. He could not see that there was pardon for him; he had broken every commandment. By disobeying his mother and going to sea, he had, he feared, hastened her death.

One of the brethren at length retired with him to the cabin, and united alternately in social prayer, offered up with great fervency, and it may be hoped with some faith, while he was almost convulsed with the anguish of his feelings. At length he burst out in prayer himself, with “strong crying and tears.” It was now after midnight and the Sabbath had come. It proved a peaceful Sabbath to his soul, though he could not yet rejoice in God. During a fore-



well sermon from the text, "and Paul preached unto them, ready to depart on the morrow," he wept abundantly, but they were not as the night before, tears of anguish. In the evening, just before coming into the Madras roads, there was a meeting on deck, attended by all, when, after an address by one of our number, the Captain rose, gave out from memory a very appropriate hymn, delivered a most feeling and powerful address, describing his own change of views, and exhorting the sailors, one and all, to accept of the Saviour, and then closed with a fervent and appropriate prayer; the effect was very manifest on all the seamen. God was in their midst by his Spirit, and they could not resist their conviction of the reality of religion.

Monday evening was a farewell meeting, as two of us expected to leave the ship finally the next day. Such a scene was seldom witnessed on the deck of a ship. After a parting address from one of us, leave was given for the seamen to express their feelings if they wished, as a testimony of what God had done for their souls. Two English sailors, who had followed the sea many years, rose and spoke with deep feeling of what they trusted God had done for them, and then each made an appropriate prayer.

They were followed by the first officer, and language would fail to describe fully, either the pathos or the energy with which he spoke. He had been entirely regardless of religion, had not been in a church for seven years. On board ship, he had at first ridiculed the idea of any becoming Christians. He had told some, that enough had been said to him by the missionaries, and he did not wish to hear any more. A Bible had been given him not many days before. He carried it down and threw it into his chest, thinking he should not soon look at it again; but when he was convinced of sin, he took it up and opened to a passage which seemed as suitable to his case as if written on purpose for him, "and the Lord whom ye seek, shall suddenly come to his temple." He thought that Jesus Christ would then come to him, and make him his temple. He expressed strong faith, and invited all to the Saviour, especially those whom he had before been the means of confirming in sin. His voice was often interrupted by deep emotion.

The Captain asked, if any could resist the evidence before them, that this was a work of the Spirit. He spoke of the change in the seamen and the importance of their being steadfast in the faith, and resisting the many temptations to which they would soon be exposed. He exhorted them most affectionately to avoid all approaches to evil; to resist the devil, and he would flee from them. He hoped that they should still have the presence of God with them and even on their return home, when the missionaries should have left them. He was followed by the young man, who had been awakened two or three weeks before, and afterwards became careless, though by no means wholly unconcerned. He spoke of his feelings with much weeping. He had hoped that he had before found the Saviour, but, "Oh!" said he, "how I left him." He prayed with much earnestness and propriety. Some of the missionaries delivered short addresses, and the meeting which had been somewhat protracted, was closed with a farewell hymn, sung under a deep impression of the presence of God. Two of the most hardened seamen immediately after requested to have some religious conversation, and all appeared more or less impressed.

There was still another parting scene on the morning of Wednesday. The first officer had intimated a willingness to lead in prayer, before those about to leave should go; and after breakfast all on board were invited into the passengers' cabin. After a prayer by one of the brethren, the first officer began, and offered up an appropriate and most fervent petition for those about to leave, and for the different classes of those who were to remain, in which it seemed, he must be assisted by the Spirit of God. He prayed for the Captain, that he might return home, "to bless his household; for the young man, who like a ship-wrecked mariner, buffeting the waves and ready to sink, when straining his eyes, he saw something, and behold it was a spar. He clung to it, and soon a ship was bearing down upon him, under full sail, with a master pilot on board. He prayed that this young man might be taken in and not again left to go from the ship. He prayed also most earnestly for the seamen, especially for some who were saying they would be glad to be religious, but did not know how, and were waiting for some miracle to be wrought. He prayed that they might feel the gentle breezes of the Spirit, increasing to a gale of grace, carrying them safely into port before the great city, the new Jerusalem. His language was perfectly unstudied. He had never prayed in public before, and it was, a pouring out of his soul, but though highly figurative, the expression of his feelings was very appropriate, as well as impressive. There was much weeping in almost all, during his prayer.

He then referred to the seamen; as those on whom they formerly looked down and could not address but in the language of command; but now were willing to take by the hand as brethren, and, if possible, lead to Christ. Most urgently and affectionately he invited all to the Saviour. When one of the missionaries had offered a short prayer, and given a few words of exhortation, it was requested that such of those present as were resolved to be for the Lord, should express that determination in that parting moment. The Captain, the Officers, the young man mentioned as a passenger, and several of the seamen, immediately signified their resolution to follow Christ. Two or three of the sailors did not show their readiness to do so, and the first Officer begged they would not reject offered mercy. They at length yielded, but whether merely at the request of the Mate or under the conviction of their need of a Saviour, is uncertain.

All the seamen on board, however, thus professed a desire to be the Lord's. What may be their state of feeling when again at sea, and what their conduct when they arrive at another port, cannot be foreseen; but that the Spirit of God has been in their midst, there can be no doubt. The missionaries had hope that ten or twelve in all (including the Captain, Mate, and passenger) had really accepted terms of salvation, and there is ground for confidence that the good work will still go forward.

It is of course too soon to judge concerning

the result; but so manifest have been the answers to prayer—so deep the convictions of sin—so great the joy of some in God, (one of the seamen saying he had now more enjoyment in one hour than weeks and months before,) so remarkable the change of conduct in some, that the work must be ascribed to the Holy Spirit, and the expectation may be cherished that some fruit will redound to the glory of God.—The young converts, or those who appear so need to be remembered in the prayers of Christians, who should also render thanks to God for these displays of his grace. Were all Christians more united in prayer for the descent of the Holy Spirit, might it not be hoped that scenes similar to this and those in which vastly greater numbers would share, would be multiplied, until the fulness of the sea is converted to the Lord?

Affectionately yours,  
(Signed) M. WINSLOW.

Madras March 26th, 1836.

#### "I AM A CHURCHMAN."

We are indebted for this article, to the Christian Witness, where it is selected from a parcel of recently received English tracts.

#### I AM A CHURCHMAN,

Because the Church to which I belong is one of the oldest branches of the Christian Church; she can trace back her history not merely, as some would have it, to the times of the Reformation, but to the days of the Apostles; for she was not first formed by the Protestant Fathers, she was only reformed, and brought back to her original state of purity and doctrine; and they were her own children who purified her from the errors and defilements of popery. I love my mother Church the more because she is old; her hoary head is a crown of glory, the wise man has told me, "Thine own and thy father's friend forsake not," and I have seen no reason to forsake her.

I AM A CHURCHMAN—because I know no Church that holds the great leading truths of the Gospel more simply, more fully, or more clearly than the Protestant Episcopal Church. This appears from her Articles, especially those on Original Sin, Justification, and Salvation by Christ only. God has long made her a shield and a shelter to the faith in this country. Many without her pale, have lighted their torch at her altar, and even when ministers and members have walked in wilful darkness, she has still, in her Articles, her Creeds, and her Services, held forth the pure Word of Life.

I AM A CHURCHMAN—because I find from the Epistles of St. Paul that the primitive Church had the orders of Bishops, Priests and Deacons, and I find the same orders existing in our own. Change of time and circumstances has indeed created some differences in her constitution, but I believe that on the whole she comes nearest to the model which the Apostles left us.

I AM A CHURCHMAN—because no Church has produced more able champions for the truth nor has any furnished a more goodly company in the "noble army of martyrs."

I AM A CHURCHMAN—because I am persuaded that our Church is surpassed by none in the tone of moderation and the spirit of charity, which not only distinguish her services, but which, since the glorious Reformation, have marked her general conduct towards those who have differed from her.

I AM A CHURCHMAN—because the Protestant Episcopal Church is remarkable for the care she has taken to provide for the young. By requiring sponsors for every child at Baptism, by supplying an admirable Catechism for youth, and by maintaining the Scriptural and most useful rite of Confirmation, she has beautifully shewn her maternal solicitude and wisdom—she has kept her Saviour's injunction in remembrance—"Feed my Lambs."

I AM A CHURCHMAN—because I find the liturgy of our Church, so plain, so full, so fervent; being intimate with it, I love it as a long cherished friend; I can understand it, I can enter into it so well, that I find nothing like it for public worship.

I AM A CHURCHMAN—because our Church does so highly honor the Bible. How much of the pure word of God does she bring before the minds of her children in all services, both on the Lord's day, and in every day in the week!

I AM A CHURCHMAN—because I love, I pray for unity. My Saviour loved and prayed for it. I will not, therefore, I dare not leave the Church of my forefathers and promote disunion unless I can discover such reasons for deserting her, as convince my conscience that I am bound to do so; and no reasons ought to convince my conscience which are not founded upon the Word of God; which directs that we should mark those that cause divisions, and avoid them.

I AM A CHURCHMAN—because I find that her doctrine excites the bitterest malignity, and endures the fiercest assaults of the infidel, the lawless, and the profane: I cannot believe that she can be bad, since they so much hate her, for their hatred is the best testimony in her favor.

I AM A CHURCHMAN—because I see that God is blessing our Church. He has revived His work in the midst of her. How wonderfully have her faithful and devoted ministers recently increased in number, how rapidly are they increasing! At the same time, the tone of godliness, among her serious members, is so simple, so practical and so exemplary, that it has been frankly declared by several highly respectable and candid dissenters, that there is more exalted piety to be found within her pale than can be met with amongst all those who differ from her. God has not then forsaken her and ought I to forsake her?

I AM A CHURCHMAN—because, though I am told my Church has many faults, and though I in part believe it, I can find nothing human that is faultless; and if I look closely into other Christian bodies, I find many not blameless there. I would say, therefore, of my mother Church, as it has been beautifully said of our mother land—"with all thy faults I love thee still."

Whilst then I love all those who love the Lord Jesus Christ in sincerity: whilst I respect the scruples of those who conscientiously differ from me; whilst as my brethren in Christ, I freely offer the right hand of fellowship, whilst I avow it as my choicest, my noblest distinction, that I am a Christian, I rejoice to add, I thank God that I am able to add also,—I AM A CHURCHMAN.—GOS. MORGAN.

From the New York Observer.

#### PANTHEISM IN THE GERMAN THEOLOGY.

Bolbec, (Lower Seine,) 30th July, 1836.—The last news I have received from Germany are of a painful kind, and I regret the necessity of communicating them to you. But the truth should be revealed, in order to know what remedies to employ for healing its maladies. There is besides, important instruction to be derived from an examination of the intellectual errors into which a part of Germany is fallen. The sad consequences of rationalism are palpable, and the sight of them will excite us to take care lest we fall into the same abyss.

To explain what is now passing in Germany, we must go back a little in the religious history of that country.

A marked movement towards christianity occurred among the Germans in 1815. At that time the whole nation was roused against Napoleon; a generous enthusiasm pervaded all minds. They detested the yoke of Napoleon, and the maxims of the French revolution. The Germans wished to return to their old institutions, their former usages, and their ancient religious faith. Rationalism was not strong enough to resist this transport of the nation, and most of the theologians were seen again adopting scriptural doctrines.

This return to the christian faith was aided by the great centennial festival of the Reformation of Luther, which took place in 1817. The writings of the first reformers were studied with more attention and care; the pious meditations of the sixteenth century were quoted in the christian pulpit and in many publications. Protestant Germany seemed to have come out of a long sleep; or, like a prodigal child to have returned to his father's house, after long wandering and dissipation.

Lastly, the influence exerted by intercourse between the continent and England was felt in Germany. Bible and Missionary Societies were established in many protestant towns.—Some truly christian journals, among others the *Evangelical Gazette of Berlin*, were published and many of the professors distinguished for piety and learning contributed powerfully to bring back the young students to the true sources of the christian faith. Such men as Schleiermacher, and Marheinecke, though not orthodox, labored to restore the authority of vital religion and to show the insufficiency of the dry doctrines of rationalism.

Is then this fair and promising work all destroyed? No, thanks to God, no. There has always been in Germany, a noble band of christian theologians who have not been ashamed to avow that they receive the gospel of Christ crucified. There have always been in Germany, defenders of the faith to contend courageously in their books and journals, against the theological opinions. The pastors, generally, are more orthodox in their preaching; they quote the Bible more; they speak oftener of redemption by Jesus Christ, and labor more actively in the education of youth. In some parts of Germany, in the kingdom of Wurtemberg, for example, in Prussia and Bavaria, there have appeared, of late years, great revivals of religion. Not a single protestant university of Germany, perhaps, but what contains, at least, one or two orthodox professors; and what is remarkable, several professors of law have cordially embraced the gospel. A learned work on natural law, two volumes of which have been published, is now producing a great sensation in the university world; this work is wholly built on the philosophy of revelation.

Such is the bright side of the picture. But there is another extremely sad, on which we must also fix our view. The last revolution which took place in France, in the month of July, 1830, exerted a bad influence on the state of religion in Germany. Many men bent their whole attention to politics, to the neglect of their religious interests. A fierce, unrestrained passion for social liberty circulated in all the veins of the old Germanic body, and French opinions were greedily received beyond the Rhine. An association was formed, called *Young Germany*, composed as the title indicated of young men, who adopted the most extravagant religious, and political maxims of the French.—This sect have propagated in that country the immortal doctrines of St. Simonism. Their anti-christian efforts have been seconded by the philosophy of Hegel, which, under the appearance of attachment to the gospel, conceals a deep infidelity. Hegel and his school transform all the doctrines, and even all the historical facts of revelation into allegories; they deny the historical truth of the narratives of the New Testament, and regard them only as symbols and fables. With such a system it is easy to find in the Bible whatever one wishes to find: texts may be explained away by a fanciful interpretation; the signification of words determined by arbitrary rules established by each one on his own authority.

If the German philosophers alone had followed this course, it would not be so surprising.—But the theologians themselves, who ought to have had more respect for the sacred books, have committed the same fault. Lately a teacher in the academy of Tubingen, named Strauss, has published a book under the name of *Life of Jesus*. This book has obtained great vogue, in the course of a few months thousands of copies have been sold. Professors, pastors, laymen, all the learned men of Germany have read the work of Strauss, and it is too evident that the blasphemous assertions and pantheism with which it is filled, express faithfully the opinion of a great part of Germany. I will endeavor to give you a brief analysis of this book. You will see with pain and horror to what a depth of infidelity the German theology has sunk, and bear in mind, I repeat it, that it is not an obscure book, but a book which has gone like lightning through all the universities of Germany, and has met with approbation in all ranks of society.

Strauss begins by rejecting, with Hegel, all his former notions and experiences of a religious life, in order that he may be able to seek for truth with a mind exempt from prejudices. Then he proceeds to criticise the evangelical histories and remarks in them evident traces of fabulous stories. The following, according to Strauss, are the only facts which are historically proved respecting the person of Jesus Christ; (excuse me for relating these abominable blasphemies; but it is useful to sound the abyss into which the rationalists are fallen.) Jesus

Christ, says Strauss, was a Galilean Jew, like other pious Jews, who went to John the Baptist to receive baptism and confess their sins. He was led, by the questions put to him, to imagine himself to be the Messiah; he disclosed it at first only to a few disciples; privately: then he grew bolder, and as he had drawn upon him the hatred of the Pharisees by his vehement reproofs, he was condemned to death, died, but did not rise again! He neither did miracles nor uttered prophecies: he did not hold the conversations ascribed to him by the evangelist John; these are mere fictions! All that can be deduced from the narratives of the evangelists, is that Jesus Christ succeeded in exciting a strong enthusiasm in his disciples. After his death the apostles had visions respecting Jesus Christ; they imagined they saw him risen, which increased their zeal. Their oriental imagination transferred to Jesus Christ whatever of the marvelous the Old Testament related of the Messiah, and thus were formed the gospels by the evangelists. They are a work of enthusiasm and illusion. We know therefore hardly any thing positive and certain of the person of Jesus; his miraculous birth at Bethlehem is a fable; we do not know even whether he was really of the family of David.

But what then has Strauss made of the gospel? you perhaps ask. He regards it merely as a philosophical allegory. Jesus Christ is in his eyes the symbol of humanity. Humanity, taken as a whole, is God manifest in the flesh.—Happiness, which has been placed by orthodox theologians in the life to come, is to be found in the present life. Eternity exists in this world it consists in the infinite succession of human generations. Eternal happiness is the progress by which the mind gradually overcomes matter and makes it subserve its earthly wants, as is seen strikingly in rail roads and steam engines. In this ever increasing dominion over matter consist the resurrection of the body, the festival of a risen Jesus, the true passover of believers. Man has nothing to expect after death, for each individual has but a transient duration in the eternal chain of beings.

Have you ever heard, Mr. Editor, such a monstrous series of blasphemies and extravagances. In the system of Strauss, God is nothing more than nature and the universe; there is not a living God, who exists by himself, has a consciousness of his own being and interferes in the affairs of men. The God of Strauss is merely an ideal conception, which cannot do us good or harm, and in no way concerns us. This is the gross pantheism of Spinoza and the St. Simonians. The doctrine of the soul's immortality is annihilated. The gospel becomes an incoherent mass of the symbols of materialism. Could it have been imagined that christianity, the most spiritual of all religions, would be thus transformed into a system of materialism? How wretched the human mind! How blind is reason, walking with no guide but the animal passions! Universalists and Unitarians are models of piety and orthodoxy compared with the disciples of Strauss. And yet; Strauss' book, says the *Evangelical Gazette of Berlin*, is a faithful expression of the opinions which prevail among the literary men of Germany! Judge then of the religious state of this unhappy country, which places the gospel nearly on a level with the mythology of the Greeks and Romans.

Strauss has been deposed from his ecclesiastical office at Tubingen, this place being, in Wurtemberg, where the church has experienced a revival of christian piety. But would he have been deposed in Saxony, in Weimar, in certain Cantons of German Switzerland? The *Evangelical Gazette of Berlin* asks the question: but dares not answer it. Possibly Strauss would have been retained in office, to such a degree are the principles of christianity now abandoned by most theologians!

The same journal makes some judicious reflections on the downward progress of German rationalism towards infidelity. "It began," says the journal, "by declaring the first chapters of Genesis to be fables; this seemed to be of little importance, and well-meaning theologians approved it. But soon a greater step was taken; the Old Testament was declared to be wholly fabulous. Still the authenticity and truth of the New Testament were respected. Then rationalism went farther; and felt obligated to sacrifice to the spirit of the times the first chapters of the gospels of Matthew and Luke, hoping to save the rest. Vain hope! I must consent to call the last part of the gospel, which relates the ascension of Jesus Christ, a fable. Has it found a stopping place yet? No; the first three gospels were soon immolated on the altar of this new Moloch. One gospel, that of John, was left and it was hoped that this might be saved from shipwreck, and remain the foundation on which the christian faith might ever rest.—But Strauss attacks also the gospel of John, and overthrows it with the same weapons which were employed against the others. Thus by concession after concession, all is effaced and destroyed."

These observations of the pious editor of the *Evangelical Gazette of Berlin*, deserve to be attentively weighed by the friends of the gospel. There are in America, as in France, Germany and elsewhere, pastors and professors, who wish to remain only two or three steps in the rear of orthodoxy, and who say: We will stop there! They suppose they can, in this retrograde march stop where they please. But they deceive themselves. Concessions of faith, are like concessions of conscience. A person begins by a small fault, a slight deviation from the moral law, and says: I will go no farther. But soon he is led on to a second and greater fault. He descends more and more, in this declining course, and at last precipitates himself into the lowest depths of the abyss. The liar becomes a thief, the thief a robber, the robber a murderer. Men who end their lives on the gallows, only committed small crimes at first. So it is with theologians. The orthodox first abandon points which appear secondary, and pretend that they can reconcile on the points the declarations of the Bible with the demands of their own reason. But they do not stop here. Semi-pelagians become entire Pelagians. Semi-orthodox become Arians; Arians become Unitarians or Socinians; Socinians, rationalists, and rationalists, pantheists. This is the history of German theology. An ancient Italian poet, Dante, describes hell as composed of a multitude of circles in a spiral form, and that the damned are forced to descend ever from circle to circle and from abyss to abyss. This is an

illustration of the fatal law which urges the human mind to the extreme limits of impiety, when it deviates from the word of God. It becomes all to reflect seriously on this subject.

Though the facts contained in this letter are afflicting, we may hope that God will deduce good out of evil. The stand men take will now be more clearly defined. On the one hand, are found orthodoxy, faith, life; on the other, pantheism, infidelity, death. The rationalists had still kept up a sort of decorum; they tried to persuade the people that they were christians, and showed great skill in covering their hypocrisy with the mask of religion. Their tactics misled the unenlightened. But now the wolves appear no more in sheep's clothing; they show themselves in their true form, and all who would have any christian faith, fly far from them that they may not be devoured. In vain Strauss pretends in his book that men who profess his sentiments can yet be good and useful pastors.—

The people, who possess good sense, and do not understand dialectic subtleties,—the people will feel, by a kind of instinct, that the apostles of pantheism ought not to enter a christian pulpit, and that those who deny the immortality of the soul have no right to invoke the name of Jesus Christ. They will tell such, Form a pantheist communion; if you choose, but abstain from clothing yourselves with the pastoral robes of ministers of the Redeemer. The friends of the gospel will feel too the necessity of announcing with more force and courage the cross of Jesus Christ. They will raise the banner of God the Saviour, in face of the standard of impiety, and will cry aloud that there is salvation in no other than Him who died to expiate our sins. The line of distinction between the children of God and the children of the world will be visible to all, and it will be necessary that every man make up a clear and definite decision. If the Lord is God serve him! If Baal is God serve him! This word of Elijah will resound through all Germany, in proportion as the rationalists shall throw off their disguise, to adopt pantheism; and if the church of the Lord loses part of those who now have the appearance of faith, it will be more pure and holy.

I am, &c.

G. de F.

From the Sunday School Visitor.

#### EXAMPLE OF IMPERFECT INSTRUCTION.

How many valuable and startling facts pass before that retired yet influential laborer in the Lord's vineyard; the Sunday school teacher! How many subjects for anxious thought, for frequent and fervent prayer, are presented to him! If he be faithful, what rich opportunities are his for the improvement of his own heart, as well as for the training, (under God,) of the young immortals around him!

It appears to me that comparatively few who come up to the help of their pastors, in this department of duty, sufficiently appreciate the importance of their employment. Because it is a humble and subordinate one, they seem to regard it as involving very little responsibility. No engagement of the Christian is unimportant in its results. All his actions have a tendency, directly or indirectly, to good or evil, and if the Sunday school system be only one of the within wheels of that great moral machine which is to renovate the world, and unison amid other and more attractive propensities, is it the less essential to the beauty, the completeness, the proper operation of the whole? Surely not. O that every Christian, and especially every Sunday school teacher, would cease to bring forward that plea of indolence and false humility. "We are too weak, too humble, too uninformed, to exert any powerful influence on those around us." It is dishonoring God, it is disgracing their profession. Shall he for whom the Son of God has died, and whom the Father deigns to place in his service on earth—shall he dare to think too lightly of even the one talent which may be his or of the work to which God has appointed him? Let him beware, as he bends his steps each holy day to meet his class, that he call to mind who sends him there; what are his motives in going how those motives will appear in the penetrating light of eternity.

The thoughts have been suggested by a fact of a truly painful nature, that has lately come under my knowledge. It may not be without its lesson if it appear in these pages.

It is but a little time since, that, going up to my accustomed place in — Sunday school a lad about fourteen years of age was placed under my care for the day. He had been instructed for nearly four years in another school of no small reputation, but circumstances removed him to the one in which I was engaged. It was Trinity Sunday, and I introduced questions and explanations about the day talking to him of the God who created him, of the Saviour who died for him, and of the Spirit whose office is to make the sinner holy. But he seemed only to know that there was a God. He could not tell me how Christ died, and the truth that he was deeply concerned in the sufferings and death of the blessed Redeemer, appeared to be as new to him as to the untaught heathen. In fact, he was ignorant of those simple Gospel truths which it is the duty and the privilege of the Sunday school teacher to develop and enforce. Was it natural dulness? I gave him a chapter to read, and when he had finished, questioned him closely upon it. His answers indicated memory and some reflection. Nay more; an interest in the subject and a desire to be farther acquainted with it. Where should I turn for a solution of this mystery? I was forced to the unwelcome conclusion, that the teacher, to whom he had looked for instruction, was sinfully deficient in duty. What could have been his employment for more than two hundred Sundays? Could there have been in his case, thought and prayer; love for the Bible, and a going forth of the heart, in pity and love, for the never-dying souls before him? Alas! I fear not. His sense of responsibility, too, must have been small indeed, or surely it would have manifested itself in very different results. I do not mean to say, that change of heart must have been effected. No! God only can regenerate his sin-born creatures. But I affirm that the wilderness of this poor boy's heart might have been made to promise fairer. Some blessed truth might have been planted, and taken growth there. I mourned over the desolation. I looked within myself with trembling solicitude. And had I not been unfaithful? Might I not be so hereafter? May this question come home in all its impressive-ness to every teacher, leading all to renewed



watchfulness and exertion, so that no corresponding circumstance may occur to awaken sorrow and self-reproach for the neglect of positive duty, and the abuse of interesting and valuable privileges.

August, 1836.

#### BIBLE IN SCHOOLS.

Bishop Purcell, before the College of Teachers, in session here last week, took decided ground against introducing the Bible into our common schools.

Rev. Mr. Montgomery, on Thursday of the same week concluded a very general lecture on Education by a very specific condemnation of the practice of allowing the Bible to be in our schools. He declared that it would be *misunderstood, abused, kicked about.* We are glad these gentlemen stated their objections openly and without disguise. It is their right to maintain the same position, which is held by many protestants. We do not object to their maintaining this, or any other opinion on the subject of Education. We note it only as a statistic. When we calculate upon the state of public sentiment on this question; which must soon be settled, we know which side the Roman Catholics will take. They will go against introducing the Bible into our common schools. Mr. Montgomery was of opinion that even the teachers should not take the Bible and make selections for their scholars—since it would produce endless debates and differences. The Roman Catholics at the west are a large and growing denomination—and their decision in this matter will exclude the bible from thousands of young minds to be educated out of European and into republican and American notions.

We ask for information, whether the BIBLE is in any manner taught at the Athenaeum, the Roman Catholic institution of this city?—Whether it is taught to all the scholars?—If so, whether by selections?—and if by selections, *what make them?*—and upon what principle are they made? These things are often enquired of us, and we are at a loss what to answer, not being willing to state surmises or vague generalities—will some one who knows give us information?—will Mr. Montgomery, or Bishop Purcell?—Cincinnati Jour.

From the Pastor's Journal.

#### THE WAY TO CONVERT THE WORLD.

"Where did you find those anxious souls?" said a pastor to a young Christian female, after she had introduced the fourth awakened sinner to this meeting of inquiry. With much modesty and humility, she replied, "a few months since, I went to work in a shop, where were six females besides myself, not one of whom was pious. They knew that I was a professor of religion, and I thought it important, first of all, to gain their confidence by exhibiting a Christian Spirit and example before them. After a few weeks, as we boarded together, I proposed that we should spend half an hour each day, in reading tracts, or some good book for our improvement; this they agreed to. Next, as one or two of them appeared interested, I proposed to offer prayer, in connection with reading; to which they also assented. I then, as opportunity offered, conversed with each one separately, on the subject of religion; invited them to go with me to your meeting of inquiry, and three of them, it is hoped, have already found an interest in Christ;—this fourth one is very anxious, I hope she will be led to the Saviour." The result was, that these four persons, through the humble efforts of this Christian female, became pious, and united with the same Church. Let Christians in humble and in high life go and do likewise, and the day of this world's redemption will be near.—*Pastor's Jour.*

#### PRAYER.

Importunity in prayer is a combination of gracious affections working in the heart, and flowing out to God in fervent desire for the blessing. There is an infinite difference between pertinent expressions, and importunate desires. Many address God in such language as awaken the affections of others, while their own hearts are cold and frozen. Those only, who are experimentally acquainted with importunity can form any proper idea of it, and even those who cannot express what they feel. The Scriptures give various descriptions of importunity in prayer, both to open the nature of it, and make the tried saint know that others have been reduced to equal extremity. It is called a *wrestling with God*, and refusing to let him go without the blessing; a stirring up ourselves to take hold of him, and giving him no rest; never holding our peace, day nor night, and not keeping silence; a pouring out the heart and laying it open before God.

It is often exemplified; Jacob wrestled, Moses cried, and David roared and made a noise. Christ himself was most fervent and importunate "in the days of his flesh, when he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death." It is altogether opposed to cold languishing desires, and heart wandering. The soul collects herself, brings every faculty into action, and with united energy makes fervent application to God. With the eye of the mind fixed on the blessing, the importunate believer strongly desires it; his hope is filled with expectation, and faith urges the divine promise.—The affections unite with the other faculties of the soul, and all that is within the believer is stirred up to seek the Lord.

ANON.

#### THE OBSERVER.

GAMBIER, WEDNESDAY, OCT. 26, 1836.

**SPIRIT OF MISSIONS.**—The ninth number of this periodical has been received containing its usual amount of interest. The proceedings of the Committees occupy a large portion of its pages, and show them to be "workmen that need not to be ashamed;" men of practical wisdom and Christian diligence. The following rules have been adopted in reference to salaries of missionaries.

**Salaries of Domestic Missionaries.**—To accomplish this object in the most effectual manner, they have deemed it best to dispense with any regular scale of Missionary salaries, and, hereafter, to decide each case upon its particular merits. The principle now adopted will, in its practical effect, be a just one. Instead of giving to all the Missionaries, or to all in a certain salary of country, the same, or nearly the same amount of salary, there will be given to each such sum, (never exceeding \$500), in addition to what he may receive from other sources, as will afford him, in the judgment of the Committee, a comfortable support.

The circumstances of each station, the expenses of living at it, and the amount contributed for the Missionary's support by the people among whom he labours, or from any other sources than the Domestic Committee, must, therefore, in all cases, be known before fixing the salary.—The instructions for their Missionaries have accordingly been revised and amended in such a manner as to elicit the necessary information for the action of that Committee in each case.

It is not intended to make any immediate change in regard to Missionaries already appointed, and whose salaries have been fixed, but as circumstances from time to time shall make necessary, the subject of the salary of each will be taken up and decided upon the principle now adopted.

The Domestic Committee are aware that, in making this change, they have very much increased the burden of their own work, but they are satisfied that its effects will be favourable upon the efficiency of Missionary labours.—The faithful, laborious, and successful Missionaries will be sustained. Valuable practical information will be constantly flowing in to the Committee by whom they are appointed. A laudable emulation, it is hoped, will be excited among the people to whom the Missionaries are sent, to relieve that Committee, as soon as possible, from the burden of their support, in order that the Missionary funds of the Church may always be expended where they are most needed.

The following from the Editorial department deserves attention.

**Greece.**—Letters from Rev. Mr. Hill, at Athens, state, that disturbances had occurred in Syria, interrupting, for a time, the different Missionary schools in that island.—These disturbances appear to have been principally occasioned by a pamphlet designed, by false charges against the Missionaries, to excite the inhabitants against the schools. The Rev. Mr. Hildner's school of six hundred had been broken up, and Mrs. Robertson's (continued during Dr. Robertson's absence) had shared the same treatment.—In a few days, however, tranquillity was again restored, and the people were ashamed of the disgraceful proceedings.—Strong measures, Mr. Hill writes (June 6th), had been taken at Athens to ensure quiet at Syria, and his last letter represents all ground of anxiety as removed.—Of the six hundred in the schools of the Church Missionary Society, under the Rev. Mr. Hildner's care, all but about ninety had returned. Attempts had been made at Athens and Smyrna to excite similar outrages but in vain. Let us be thankful to Him who can still the madness of the people.

The Rev. Mr. Benton, and Mrs. B. (accompanied by Miss Spencer, her sister) sailed from this port, in the Robert Adams, for Cadiz, on the 31st August. They expect to be joined by Mrs. Hill at Gibraltar, and to proceed together up the Mediterranean in the steamboat from Liverpool. Mr. B. will spend a short time at Athens, previous to his going to the island of Crete, where he is to occupy a new Missionary station.

**Foreign Missionaries.**—Let the Church at large bear in mind that their Foreign Committee are increasing their missions to Greece and its immediate vicinity, the fourth being now in prospect of early occupation, and besides that, a second Missionary is expected soon to proceed to Persia; that three others are already appointed to Western Africa, where the way has, within a few months, been signally opened for Missions from our Church, and where the divine call is now too plain to be mistaken. But these new efforts in carrying forward the blessings of the Gospel, and light and peace, call for increasing exertions throughout the Episcopal Church, that the necessary funds may not be wanting. The Committee venture forward in faith, and they can assure the Church that great confidence may be reposed, under God, in these new fields, engaged in these new fields. Especially is the door at length opening in Africa. Prayer has been answered, and the Committee will not doubt but they shall be cheerfully encouraged and sustained in their new responsibilities.—When the good providence of God is thus providing men, and his gracious Spirit animating, as we trust, the hearts of so many of his ministering servants to enter upon fields of foreign labour, even the most hazardous, the means will not be wanting to carry them out and sustain them in their work.

The Treasurer's acknowledgements for August, are, Domestic, \$946 88; Foreign, \$1515 69—total \$2462 57.

CINCINNATI, OCT. 18, 1836

Rev. M. T. C. Wing,

Dear Sir,—Will you have the goodness to publish the following donations for the board of Foreign Missions. From Christ Church Cincinnati monthly contributions for foreign Missions generally, \$20 00  
From Rev. Wm. Preston of Columbus from the Female Missionary Society of that Parish, \$30  
For the Greek Mission \$30  
For the Chinese Mission \$3  
For General purposes \$3 4

—\$36 06

I expect to leave Ohio in the course of a short time, and settle at Philadelphia, so that my agency will cease for this state from this time.

Very truly and respectfully &c,

THOMAS BELL.

Agent for Board of F. M. Prot. Episcopal Church.

For the Gambier Observer.

\$35,000, proposed Foreign Tract Appropriations for the year ending April 15, 1837.

The AMERICAN TRACT SOCIETY at their late anniversary resolved, that the fields of usefulness opened by divine Providence abroad, claim the sum of at least THIRTY-FIVE THOUSAND DOLLARS from the society, the current year, for Tract operations in foreign and pagan lands.

Since the anniversary, extensive correspondence has been received from various foreign stations; the Foreign Missionary Institutions of our land have been respectively consulted, and the Executive Committee, after a careful consideration of all the facts communicated, at an adjourned meeting, New-York, September 26, 1836 unanimously

Resolved, That as funds shall be received, appropriations be transmitted to foreign stations, under the direction of the Finance Committee, as follows: viz.

To China, for use of American Missionaries, Rev. Mr. Gutzlaff, Leang Afa, Keuh Angang, and others, and to aid in the preparation of Chinese metal type, a work in progress both by Rev. Mr. Dyer, at the east, and by M. Paulther and others in Paris, who find that the 30,000 Chinese characters, not obsolete, may be printed from 9,000 type separate and combined; the Chinese being the written language of probably 300 millions; Chinese printing, conducted without interruption at Singapore, Malacca, &c. new Tracts prepared, and openings in the maritime provinces, and among Chinese residing in other countries, for "as many books as can be printed." Through American Board of Commissioners for Foreign Missions \$2,500; Board of Missions Protestant Episcopal Church \$500; Western Foreign Missionary Society \$1,000.

To Singapore and Indian Archipelago, probably embracing 50 millions, Chinese, Malay, Javanese, Bugis, &c.; a large printing establishment, with type in various languages and a stereotype foundry, being in active operation; Leang Afa, Keuh Angang, and several others employed at Singapore, in Chinese printing; great facilities of intercourse with all the neighboring countries and the ports of China; a large mission having recently been sent out by the Reformed Dutch Church, to be located at present in Java. \$3,000.

To Siam, where are two printing establishments, with access to millions of Chinese Malays, Peguans, Cambodians, Laos, &c. Bangkok alone containing 400,000 Chinese; most of the adult Siamese being able to read; (Rev. L. J. Roberts, from a new Missionary Society at the west, having recently sailed for Siam, to labor mainly as a distributor through the American Baptist Board \$1,000; American Board of Commissioners, \$1,000.

For the Shans, a great people, bordering on, and commingling with the inhabitants of Burmah, Thibet, and China; the American Baptist Board having recently established a Mission and a press at Assam, with Burman and Shan type. \$900.

To Burmah, for the Burmese, Telings, and Karens; among whom are 7 stations; upwards of 30 Missionaries; 600 converts; a spirit of inquiry awakened; large printing establishments with stereotype foundry, the whole Bible printed, and 24 Tracts to which the Society's funds may be applied; two presses entirely occupied with Tracts; many native distributors; frequent tours made for distribution;

millions of readers, and God richly adding his blessing; most of the Burman Tracts being translated into Teling, in which language "the call for books is distressing;" and five Tracts issued and others preparing at Tacey for the Karens. \$4,000.

For Northern India, for use of Missionaries of Western Foreign Missionary Society at Lahore, who have two presses, and have distributed extensively in journeys and tours; the mission being also about to be reinforced. \$1,000.

To Orissa, for use of English General Baptist and American Baptist Missionaries; this being the "Holy Land" of India and site of the temple of Juggernaut, annually visited by near half a million pilgrims; great facilities for distribution, and cheering evidences of the Divine blessing. "If Hinduism is ever to be subverted," says a Missionary at this station, "I believe Tracts will occupy the first place as the instrumental cause." \$1,800.

For the Telings, 13 millions in a country between Orissa and Madras, on the Coromandel coast, for a new mission of American Baptist Board; large portions of the Bible, Bunyan's Pilgrim's Progress, and several Tracts having been already printed at Madras in the Telinga or Teluguog language. \$500.

For Ceylon, where are 7 mission stations; 27 Missionaries; 39 native assistants; 112 free schools; and a seminary of young men, a press; 30 Tracts issued, many native distributors, and the distributions much blessed. \$2,000.

For Southern India, for use of Missionaries of American Board of Commissioners for Foreign Missions; station at Madras among the Tamil people, a stronghold of Paganism, and other stations about to be established. \$1,500.

For the Malabar, where are presses, with a stereotype foundry, owned by more Missionaries wholly devoted to the preparation and distribution of Tracts and books, which are found an indispensable auxiliary. \$1,000.

For the Sandwich Islands, where 3420 pages of Hawaiian have been prepared; 3 presses issue from 6 to 10 million pages annually; and the Missionaries have at no time been able to meet the immediate pressing demand for books. \$1,000.

For Persia, for use of exploring mission of Protestant Epis. Church. \$500.

For Nestorians in Persia, who retain much of the simplicity of the Gospel, and express great anxiety to receive Christian books; mission station at Tabrees. \$500.

For Asia Minor, Brousa and Trebizond; there being at Smyrna, a large printing establishment with type for various languages, a stereotype foundry, and numerous publications issued. \$1,000.

To Smyrna, for use of Mission of Western Foreign Missionary Society, who have a press and extensive openings for distribution, especially in Modern Greek. \$1,000.

To Greece, for use of Mission of Protestant Episcopal Church, who have an efficient press at Syra, printed last year at the Society's expense, 1,714,000 pages; have a Harmony of the Gospels and other valuable works in preparation, and wide openings for distribution. New matter recently sailed for the Island of Crete. \$1,500.

To Greece, for Missionaries of A. B. C. F. M.; 28,000 publications distributed from Athens the last year, and many more might have been given had supplies been furnished; "people have applied for books from all parts of the country." \$500.

To Constantinople, chiefly for the Armenians, who "seem to be waking up, en masse," including Jews in Turkey, Greeks, &c. \$1,000.

To Russia, for use of Tract friends in St. Petersburg, who labor for 80 millions; have issued 50 Tracts in Russ, Finnish, Estonian, Swedish, Mongolian, &c. all of which have the cordial sanction of the Censor; some volumes in preparation. Tracts to the value of \$600, were sold by one individual in one extensive tour; many are purchased by the nobility for distribution; parcels sent to friends at various points throughout the empire with many evidences of the divine blessing. \$3,000.

For Hungary, embracing 2 million Protestants, and for Tracts in Bohemian and Wendish, to be committed to Mr. Samuel Elstner, of Berlin, and Rev. Dr. Paterson, at the earnest solicitation of Rev. Dr. Paterson. \$300.

For Prussia, for use of the Society at Berlin, for the Poles, by urgent request of Rev. Dr. Paterson, many of whom are crying for help, both within and beyond the limits of Prussia. \$300.

Germany, Lower Saxony Tract Society, Hamburg, Tracts being a prominent medium for diffusing evangelical truth, and wide doors open, in the midst of opposition. \$300.

Hamburg, for Missionary of American Baptist Board, who makes extensive tours for distribution, and a colporteur who is devoting himself to the work. \$300.

To France, embracing 32 millions, for use of Missionaries of American Baptist Board. \$500.

For South Africa, to the South African Female Tract Society at Cape Town, in connection with Rev. Dr. Philip's Pilgrim's Progress and 6 American Tracts being already printed in Dutch, with many active distributors. Rev. Dr. Philip says, "There is nothing within the range of human means that we more need than money to assist us in printing." \$500.

To the Moravian Brethren, for aid at their respective mission stations, especially in the West Indies and Canada. \$700.

For North American Indians, for missions of American Baptist Board, especially at their press in Shawanoe. \$200.

Reserved to meet new claims. \$600.

Total, \$35,009.

THE COMMITTEE feel that argument for the use of FOREIGN PRESS IN FOREIGN LANDS is no longer necessary. All who take any interest in evangelizing the world, regard it as an indispensable auxiliary. It has, with great propriety been called the "modern Gift of Tongues." By it only can the missionary address millions whom he cannot personally reach; but truth, presented to the eye as well as the ear, carried to the retirement and pondered, makes a deeper lodgment in the mind. The press too, under the blessing of God, seems indispensable for giving religion permanency among a people. "The world," as was eloquently said by a foreign missionary Board at a late meeting, "was once conquered in fifty years by *non voce* preaching; but then there was no press, no stereotype, no steam, no Bibles for fifty cents, no Tracts by the million. If Paul and his companions had had such munitions as God has put into our hands: if he could have fortified as he went, and secured what he won, we never should have heard of Mahomet, or the man of sin, or the dark ages. The sun of divine truth would have risen to his meridian and stood still, and continued to pour down brightness upon the world in one continued flood of millennial glory."

Trusting in the guidance and blessing of God, the Committee feel that this engine of power must be wielded against the strong-holds of sin; and while he is opening access almost throughout the habitable earth, they are pained to propose for the current year, no larger amounts than are above specified for respective fields; and will gladly increase them if sufficient contributions shall be made.

They beg to remind the friends of Zion, that besides the objects now presented, the Society is sustaining a great work for supplying the millions of our own country, on the land and water, with Tracts and volumes, and exhorting the people of God to prayerful and faithful labors for the soul of man in connection with their distribution; that all the Society's income since the commencement of the current year, has been employed to meet immediate claims, and that without more than the accustomed liberality, even the sum of \$35,000 cannot be obtained and remitted to the foreign field before the Society's year shall close. They invoke the prompt and liberal co-operation of Pastors, churches, Auxiliaries, and individuals, male and female, in this heaven-born work, and their continued prayers, that God will take it, in all its departments and bearings, under his holy keeping, and add the sanctifying influences of his Spirit, without which every effort is vain.

By order of the Executive Committee of the American Tract Society, JAMES MILNOR, Chairman.

WILLIAM A. HALLOCK, Cor. Sec.  
O. EASTMAN, Vis. and Fin. Sec.  
New-York, 150 Nassau street, Sept. 26, 1836.

N. B. It may be desirable to state, that publications printed at the Society's house, which are needed at foreign stations, are granted in addition to the amounts proposed above; and that all appropriations are applied solely to the issuing of publications which accord with the principles of the Society's Constitution. A donation of \$20 constitutes a member for life; the addition of \$30 or \$50, at one time, a life Director.

MISSION TO AFRICA.—The Rev. Lancelot B. Minor, the Rev. John Payne, and the Rev. Thomas S. Savage, M. D. are appointed, by the Committee of the Episcopal Church for Foreign Missions, Missionaries to Africa, and their station fixed at Cape Palmas in the Maryland Colony.—They are to engage immediately in a collecting agency on behalf of the mission to which they are devoted,—but are restricted to the Diocese south of Pennsylvania, in their efforts to procure funds. Our devoted missionary to Persia will be sadly disappointed on finding that Dr. Savage in view of his speedy departure for the same field he felt fully confident when he left us, is to devote himself to another, and a distant field.

#### OBITUARY.

Died, on the 25th January, 1836, after five days' illness, in the eighty-ninth year of his age, the Rev. Dr. ROTTLEK, for sixty years a missionary in India. On the previous Lord's day he preached, morning in Tamil, and evening in English. The night before he was taken ill he expounded, as was his custom, to the young people in his house, and was longer and more animated than usual. At the time of his death he was in the employ of the Society for promoting Christian Knowledge. Amongst his other undertakings may be named a revision of Fabricius's translation of the Old Testament, and the Tamil version of the Liturgy of the Church of England, now in general use throughout the congregations of Southern India, and it is believed in those holding communion with the Wesleyan Methodists.—*Prot. Episcopalian.*

Died, in Fairfield, Conn., September 5th, 1836, Mr. OZIAS BURY, aged 96 years, and 3 months. He was possessed of an intellect of remarkable vigor, and his character as a man and as a Christian was unsullied. He was one of the oldest Episcopals of this Diocese; for more than 60 years he was a communicant in the Church, and was ever devoted to its true interests.—*Churchman.*

#### NOTICE.

A special meeting of the Board of Trustees of the Theological Seminary of the Prot. Episcopal Church in the Diocese of Ohio, will be held at GAMBIER on Wednesday the 2nd day of November next. A general attendance is earnestly requested.

By order of the President,

M. T. C. WING, Sec'y.

#### Martinsburg Female Seminary.

THE winter session of this Institution will commence on the first week in November next. Terms as follows: For Geography, Arithmetic and English Grammar \$3 per quarter.—Philosophy, Chemistry, and Astronomy \$4.—Reading, writing and Composition will be attended to.—Connected with the School is a boarding house where the pupils may be accommodated at an expense varying from \$1.124 to \$1.25 per week. This includes board, fuel and bedding. Lights and washing to be furnished by the scholars.

Miss Inskip, late an assistant in the Female Seminary at Steubenville, will have charge of the instruction, and it is expected that she will board with and exercise a supervision over the pupils at the boarding house.

#### RELIGIOUS INTELLIGENCE.

CONVENTION OF THE EASTERN DIOCESE.—We learn, from the Christian Witness, that the Convention met in Boston, on Wednesday the 28th ultimo. The Convention sermon was preached on the preceding evening by Bishop Griswold, in the absence of the gentleman appointed to that duty. The Rev. Mr. Howe was elected Secretary.

"The resolution recommended by a Committee appointed at the last annual Convention to the effect that the Eastern Diocese be dissolved was indefinitely postponed.

"Edward a Newton, Esq. submitted to the Convention very generous proposals from citizens of the town of Pittsfield, in relation to the location of the Seminary in that place. Mr. N. enlarged somewhat upon the advantages of Pittsfield as a location for the institution, and concluded his remarks by offering a series of resolutions, which, on his own motion were, with the whole communication from Pittsfield, referred to the Committee on the Seminary."

The Rev. Dr. Milnor, Secretary for Foreign Mission preached in Grace Church on Wednesday evening, and was expected to preach again and make a collection on Sunday evening in the same church.

The address of Bishop Griswold is also published in the Witness. As it is our custom, as far as practicable, to publish these documents coming annually from the heads of the different dioceses, we shall, of course, publish this one, and with no less pleasure than we always take in publishing the addresses of the venerable Bishop of the Eastern Diocese.

We regret to learn from the address of the Bishop that the number of persons confirmed during the past year was unusually small; and also that the state of things justifies the language used in the following paragraph, which we fear might in truth be applied to other Dioceses. But while the ministers of Christ's flock are conscious that they are earnestly and faithfully laboring in their appointed fields, they are surely entitled to all the encouragement and comfort to be derived from the considerations stated in the succeeding sentences.

"But we cannot deny that there is at present, more generally the appearance of coldness in our churches than in former years. The seed of truth, when sown in faith, is not as we may believe, sown in vain; it does not all fall by the wayside. It may be taking root, where we can see nothing of its growth, and sometimes no doubt, we are judging from outward appearance; we may be too much encouraged, by the seed which falls on stony ground. But still we cannot better judge of the success of our spiritual labors, and of the increase of religion, than by the number of those who confess the faith of Christ, in the way of his own appointment; and the smaller that number is, the more reason have we to fear that the Lord's work does not prosper in our hands. We should never forget that the great and noble object of the Christian ministry is to convert souls to Christ, and conduct them in the way of salvation. Though the members of our churches are multiplied, and the congregations of our people are enlarged, if their souls are not saved, if they do not, with repentance and faith, turn to God, our work is not prosperous. This apparent want of success should cause us to be more diligent in our labors, and more earnest in our prayers. If we ask faithfully we shall receive, if we seek as the Lord directs, we shall find."—*S. Churchman.*

From the Spirit of Missions.

MISSION TO PERSIA.—We publish the whole of the following letter in order that the friends of the Persian mission, and of the Rev. Mr. Southgate, may be gratified by the information which it gives of his encouraging progress toward the scene of his future labors. The Secretary and General Agent of the Foreign Committee will be happy to forward to their respected Missionary any letters (not boxes or packages) which may be transmitted to him, post paid, by any of his friends. Boxes and packages should be forwarded (expenses paid) to the care of Benjamin Howard, Esq., 16 Central Wharf, Boston, for the purpose of being sent to Constantinople, via Smyrna.

Marseilles, June 27, 1836.

Rev. and Dear Sir,—It was so ordered, by a kind Providence, that I arrived here just in time to secure an unusual good passage to Constantinople, and that without any more delay than I could have desired. I have obtained a berth on board of a French brig which is to sail to-morrow evening, or the next day, directly for Constantinople. She is a more comfortable vessel than is often found in the Mediterranean, having a cabin on deck, and good accommodations for passengers, while the date of her sailing has left me just sufficient time to arrange my business here and to write my letters. She goes immediately to Constantinople is also favorable, as the expense is very considerably less than if I went by way of Smyrna.

I have consulted with Mr. Fitch respecting a permanent arrangement for my letters. He recommends me to open a postage account with some house that has an agency in Havre, through which my letters may be forwarded directly by mail to Constantinople; the length of time in passing from Havre to Constantinople being only twenty days. In this way, my letters may always leave the United States within eight days, and after leaving, reach me much sooner than by any other route. I have written to Captain Pell, who kindly offered to make the arrangement for me before he left, requesting him to open the account in my name, on his return to Havre, with the house of Welles & Co. I hope that this letter will reach you before he sails from New York. If so, my first letters under this arrangement can be sent in the Normandie. But if he shall have sailed before this arrives, the arrangement will take effect immediately. My direction will then be to Constantinople, care of the American Charge d'Affaires, and in Havre, care of Welles & Co. It will be necessary to give public notice of my address in some of our papers, as most of my correspondents are expecting to learn it

through them. I would suggest whether it will not be best, instead of giving my address itself, to request that all letters for me, be forwarded to the Secretary, in New York, by whom they will be sent on at the earliest opportunity. This appears to me the best course, because many are not acquainted with the mode of sending letters abroad. For to know that it is necessary to pay the postage to New York and in this way, missionaries often have much trouble with their letters. I cannot devise a more safe and expeditious arrangement for myself than this—to have every thing that comes to me by mail sent to New York, and from thence forwarded in the next packet, as I have mentioned. Packages, boxes, &c., will better come by way of Boston and Smyrna. If the Bibles are not already sent, perhaps it will be as well to delay it until Dr. S. embarks.

When you receive this, I shall, with God's blessing, be in Constantinople, already settled and at my studies.—Thus far I have been prospered in all things, which gives me much to be grateful for in the past, and much to be encouraged by in the future. It affords me reason to trust that God has taken the mission into his own hands; in which, I must confess, lies my only hope of its success.

I am anxious to see some of our religious journals. The Spirit of Missions you will, doubtless, send me. I should also be glad to see some of our newspapers. Especially am I desirous to see every thing that may appear concerning the Persian Mission. Any thing and every thing that you may send me, will have to me a value that you can hardly estimate.

I am, most respectfully and affectionately yours,

H. SOUTHGATE, JR.

The Rev. Solomon Davis, Missionary to the Oneida Indians at Duck Creek, performed the service of the church on the island of Mackinac, during the last winter, when he was providentially prevented from reaching the place of his destination, and as providentially saved from suffering, and the ruin of his pious enterprise, by being driven to that place. This is the first time that the liturgy of the church was ever presented there. On Easter Sunday, he administered the holy communion there, to eight persons. May that right prove like those in whom the church of God found its preservation after the flood, which destroyed the "world of the ungodly." Mr. Davis speaks encouragingly of the affairs of his mission, and seems to enjoy a high degree of pleasure, in meeting there a large portion of that aboriginal flock which he faithfully fed while with them at Oneida Castle in this state. The following is worthy of record:

June 1.—This day was spent in visiting, and in religious conversation among my parishioners. On approaching a house at about the going down of the sun, I distinctly heard a person at prayer. I waited at the door till the Amen was pronounced, whereon entering, it proved to be the mistress of the family offering up her morning sacrifice. How gratifying and cheering to the soul to find one of my dear people thus employed!—*Gospel Mess.*

The Secretary and General Agent of the domestic committee; presents strong proof of the success and interest attending his recent tour through the western part of this state and Michigan. His collections amounted in this tour to \$1,700.—*Gospel Mess.*

MISSIONARY.—Bishop Kemper proposes the establishment of a College and Theological Seminary in Missouri, and we are informed with encouraging prospects of success. The Domestic Committee have expressed the opinion "that they deem the same eminently calculated to promote the interests of sound science, the spread of the principles of the Church, and the progress of religion; and that they earnestly commend it to the scrutiny, the favor, and the zealous aid of Churchmen."

From the proceedings of the Foreign Committee we learn that the departure of the missionaries appointed to the station at Cape Palmas, in the Maryland colony upon the coast of Western Africa, has been postponed until some further arrangements, required by a prudent regard to the health of the missionaries, are completed.—*Southern Churchman.*

The Rev. Dr. Bates, President of Middlebury college, Vermont, stated at the late meeting of the Vermont General Convention, that of the 632 young men who have graduated at that college, 245 became ministers of the gospel, and of this number 217 are living. The last yearly catalogue contained the names of more than 150 students, of whom about 110 were professors of religion. Of the class of thirty-two just graduated, twenty-seven will probably enter the ministry.

The University of Vermont, at Burlington, has between ninety and a hundred students, about half are professors of religion.

There are nearly one hundred students in the Burr Seminary, at Manchester, a large proportion of whom are preparing for the ministry.—*Sunday School Jour.*



POETRY.

From the Token for 1837.  
A NAME IN THE SAND.

BY H. T. GOULD.  
Alone I walked the ocean strand,  
A pebble shell was in my hand,  
I stooped and wrote upon the sand  
My name, the year, the day.  
As onward from the spot I passed,  
One lingering look behind I cast;  
A wave came rolling high and fast,  
And washed my lines away.  
And so, methought, 'twill shortly be  
With every mark on earth from me!  
A wave of dark oblivion's sea  
Will sweep across the place  
Where I have trod the sunny shore  
Of time, and been to be no more,  
Of me, my day, the name I bore,  
To leave no track nor trace.  
And yet, with Him who counts the sands,  
And holds the waters in his hands,  
I know a lasting record stands  
Inscribed against my name,  
Of all this mortal part has wrought,  
Of all this thinking soul has thought,  
And from these fleeting moments caught,  
For glory, or for shame.

JUVENILE.

From the New Haven Religious Herald.  
EARLY PIETY.

For the benefit of our youthful readers, and for the encouragement of Sabbath School teachers and parents, we make another extract from the Report of the Sabbath School in the North church in this city.

Edwin Blair was born January 23d, 1830; died August 4th, 1835. When very young, his parents publicly consecrated him to their faithful covenant keeping God, and early taught him to bend the knee, and raise his infant voice to his Father in heaven. At this tender age, he was exceedingly amiable and engaging. Before he was two years old he loved to hear and talk about that Great Being, who made the sun, and moon, and bright twinkling stars. He now manifested an interest in the family devotions, especially in singing. At first he was unsuccessful; but he soon began to commit the words to memory, or if unlearned, he would ask some one to take him up, and whisper each line in his ear. At family worship, he always took his seat next his father, that he might look over his bible and hymn book, and then solemnly kneel at the same chair with him. When between two and three, Edwin began to hold "little meetings," as some called them. Collecting his brothers and sisters, older than himself, with the bible and hymn book, he would seat himself in some elevated position,—commence by repeating appropriate passages of Scripture—then kneeling, repeat the Lord's prayer—after which, sing, and then close. These services were conducted with the greatest propriety, and if he ever saw any smile, he would reprove them to be good and love God. We are all aware that children often lightly resort to these exercises for amusement, but the subsequent manner of observing these seasons with experienced Christians, lead us to believe that they were invested with sacredness to the child of promise. The introduction of little Edwin into the infant class, was an important era. The Sabbath morning, the holy duties, his little mates assembled to receive instruction from their much loved teacher, were joyful anticipations and realizations to this young learner. His interest in this department was constant and progressive. Upon his return, often would he run up to his mother, saying "O! mamma, I want to tell you what the teacher said." On one occasion he was much interested in hearing about the soul: "Mamma," said he, "Miss W. says, the soul is the spirit, and the spirit is that which feels, and thinks, and knows, without a body. This opened a field of thought to his reflecting mind, and ever after was a favorite topic of conversation. Little Edwin loved the heathen, and was earnestly desirous of doing them good. He was unwilling to leave home on Sunday morning without his penicils. One Sabbath, after attending the missionary meeting, he came and stood beside his mother, with a sad countenance, and said, "Mamma, do you know how heathen mothers kill their children?" He then related an anecdote which he had just heard, and afterwards said, "If I live, (his usual way of qualifying future purposes,) I mean to be a missionary; and then I will go and tell them how wicked it is to do so." He often sang the hymn beginning "I thank the goodness and the grace." Little Edwin thought much about dying. Late in the autumn of 1833, he accompanied a friend to the grave yard. Sitting down on the grass by the side of his sister's grave, he talked of the time when all would rise from their tombs to meet their Judge. Of the meeting of spirits he inquired, "Shall I see my little sister? Shall I know her there?" A little more than a year ago, after retiring to his bed, he was observed to be weeping, his sister asked the cause; said he, "I want to be a Christian; can't I be a Christian too?" He was told, "Yes. Do you not remember Jesus said suffer little children to come unto me?" "O yes, but how shall I come!" "When you pray to Him, if you really desire what you ask, and mean to do as Christ commands you, that is coming to Him. You know the hymn that says,

God is so good that he will hear  
Whenever children humbly pray."

"Yes," said he, "I know that well; I do want to be a Christian; and I believe I do love Jesus Christ, and then with a sweet smile of confidence he fell asleep. Edwin derived much enjoyment from social and private prayer. He was a regular attendant at the meeting on Sunday noon, and occasionally in the morning. But the little meetings seem to have afforded him the most pleasure. They have been recently restricted to his two older brothers and himself. It was here that form was dispensed with, and the infant voice was raised in "humble, grateful prayer." Often after retiring to their room at night, they have united in devotion, singing, "Welcome! Welcome! dear Redeemer," or "May I resolve with all my heart." The week before his death, they met and prayed together for the last time. From this interview he came to his sister, saying, "We have had a real good meeting upstairs," his common expression when very much pleased. The first Sunday in August, which dawned so brightly on young Edwin, was the last of his earthly Sabbaths. He

resorted to the Infant Class as usual, and was most attentive to instruction. A former teacher, visiting the department, alluded to the recent death of one of their number. They then sang the hymn, "There is a glorious world of light." They were told of the employments of heaven, and what constituted its joys; of whom its inhabitants were composed, and the necessary qualifications of little children to enjoy its happiness. They were questioned in a familiar manner, as to their knowledge of the words they had repeated. The attention of the teacher was arrested by the prompt and appropriate answers of little E. His eyes were instantly fixed on her: he seemed to feel these truths to be solemn, and blessed realities. He returned at noon, and soon began to talk about heaven. Said he "Every one may go to heaven if they have a mind to." "Yes," said his father every one who loves the Saviour, do you love Him, Edwin?" He hesitated, as though fearful not enough; and then answered, "Yes, I do." In the afternoon he complained of being tired, and did not go to church. The evening was spent in reading his bible, and singing with his mother. About midnight he was attacked with a burning fever, which raged so violently, that in 26 hours he gently breathed his life away without a struggle. We shall close this short sketch of little E. with the brief testimony of Miss W., under whose instruction he had been for some years:

"The character of my dear, departed pupil was truly interesting. Three years of his life, excepting short intervals, were passed under my daily care and observation, and during that time he maintained one steady course of cheerful obedience. His young mind was active and intense in application, and his memory retentive. One trait, which is ever worthy of regard, was his strict observance of the truth. I never detected the slightest deviation. Many times he has told me circumstances, to which I subsequently found it necessary to refer in the presence of scholars. If on these occasions I expressed any thing not in exact accordance with his relation, or which indicated misconception of his meaning, little E. would come to me, and repeat the whole with an earnestness, which proved his sense of the importance of speaking the truth. Any message entrusted to him, was invariably executed without delay or error. His actions bespoke a consciousness of right and wrong, and a desire to pursue the good, and avoid the evil. When the duties of religion were introduced, especially that of prayer, little E.'s ready answer evinced the interest and satisfaction which his youthful heart had imbibed. His sweetness of temper, and affectionate kindness of manner, won the love of his juvenile companions. When the unexpected tidings of his death were brought in, one of my little pupils said, 'I think Edwin has gone to heaven; he was so good.' Such was the impression his example had made upon his young associates."

Be this our consolation; his spirit has joined the ransomed throng, which surround the throne above. He has commenced in that bright world the song of ceaseless praise and of redeeming love.

FILIAL PIETY.

How detestable must that vice have appeared in the eye of Solomon, when he thus denounced it: "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it!" It is, we believe, pretty sure in the order of providence, that ungrateful children, in some way or other are punished for their wickedness. Time returns the poisoned chalice of ingratitude and disobedience to their own lips; then the shades of their injured sires rise to their imaginations, and their present bitterness, is increased by the painful reflection that what they, with coldness of heart, meted to their own parents, is now meted to them by their own unfeeling offspring.

From the Presbyterian.

A CHILD'S PRAYER.

I'm but a child before thee,  
My father in the sky!  
But I can yet adore thee,  
Although thou art so high;  
And now begin to love thee,  
And love thee till I die.  
Thou all my thoughts art knowing,  
By day-time or at night;  
Whatever I am doing,  
I do it in thy sight,  
From wrong, then, ever keep me,  
And make me do the right.  
From Thee comes all that makes me  
So happy through the day;  
The morning light that wakes me,  
The health that makes me gay.  
O teach me how to thank thee,  
To thank thee when I pray.

TEMPERANCE.

From the Preston Advocate.

Mr. Editor,—Having this day called upon a shoemaker, of the name of James Grant, he wished to give me a statement of his case; I sat by his side, whilst he was at work, and took it as follows. He was a fine young man, and was serving the Lord up to the 23d year of his age, but like other young men that fall from God, he began to visit some of the houses of those that profess to follow religion, and the drunkard's drink being brought and given in a pressing way, he began to like it, until at last he fell. He then began to frequent those places where beggars are made, and for 18 years was in a wretched state, until at last he was brought very near the drunkard's end. He was 21 weeks sick, not able to earn one penny, and had a wife and two sons; and like myself, he was brought to great distress. He went to a moderation meeting, and joined the ranks of that Society, but he, like hundreds besides, found it would not do; but as soon as he heard Mr. Livesey, and Anderson, at Leeds, about 15 months since he took the tea-total pill, and that has done wonders for him as well as me and hundreds more. He says he feels 20 years younger in person and action of body, and is 14 pounds heavier in weight. He is serving the Lord, and is joined with the people of God, and going up and down both town and country, as an advocate for that cause which has been the means of bringing him back to his God; so you see, Sir, your labor was not in vain in this place. God, our brother, for I am sure it would do you good

if you were here this moment, to see and hear what I do. He says he has plenty of every thing he wants, and he has paid all his old shots off. I was here in February last, and held a meeting in Holbeck; he was present at that meeting, and read a bill to those present that he had paid that day, and which he had been owing 17 years and five months! This was the last he owed for *swill*, and he says he never means to have another. After having paid all his just debts, he has saved £20 in money, and has £20 in stock. Yes, Sir, but if you was to see his smiling wife and sons, it would do your heart good. Mr. Grant says you are his father; and he wants 100 of Advocates to give to his old companions, so that your family may still increase.

WORSE THAN THE BRUTES.

John had a tame goat, which was very fond of him, and drunk or sober, it trotted at his heels wherever he went. If he sat in a public house, so did it. If he lay all night on the street or on a stair-head, as the poor lost wretch often did, there too was faithful Nanny, creeping close to him; and many thought that it was the heat of the poor dumb animal that kept the life in him when incapable of either knowing or feeling that he was about to perish. Well, it so happened one morning that John could get nobody to take a girl with him; he asked one and another, and they all refused; and it must be confessed that, by that time his appearance was not a particular recommendation to the practice he pursued. He cursed them with all his might; and, in a pet, said to his goat, "Come Nanny, come away, since none else will drink with me, ne'er a bit do I care, my wee faithful Nanny, thou shalt do it." And going into the public house, he got his girl, and offered some to his goat, which, to be sure, the goat would not take. "What, Nanny," said he, "aye! and thou'st gaun to do like the rest o' them, and a sorrow to thee! Na, na, mistress, come here wi' you, gie us nane o' these airs; and seizing the poor beast, he poured the whisky down its throat. This cruel trick was followed by snorting, stamping, butting, and every other expression of its anger; but in a short time it began to reel, and stagger, and fall, John roared with rapture at the glorious exploit of making the goat drunk, and looked to it as a boundless source of future diversion. Next morning, according to custom, he repaired to the same whiskey house, and the goat at his heels, but it stood at the outside of the door, and farther it would not budge; not for all that John could do. "What's this for, Nanny! what the sorrow ails you that thou'll no come in!" said he. "Dye na see, it's because ye filled her fow' yesterday," quoth the fat landlady. John was smitten to the heart, and let go the goat. After standing a moment, he silently turned from the door with his conscience roused from its torpor, and armed against him with a thousand daggers. "Am I reproved," said he to himself, "me, made after the image of the living God, am I reproved in my evil ways by a pair dumb beast! a creature to which he has denied that reason which I have so brutally abused! Reason granted me for a light to guide myself in fulfilling my ain duty,—my duty to my poor, ill-requited, faithful wife, and my unhappy children, to whom I had set sic an awful example,—my duty to God, the great God I have offended,—O how have I worshipped him on this earth,—O, how have I been preparing my guilty soul for death, and the awful judgment that follows death, or the awful eternity that follows judgment."

He went home to his bed, silent and conscience stricken; there he lay for two days without food or drink; in agonies of deep and fervent prayer to God and his Redeemer, confessing his sins, and imploring grace and mercy to help him to forsake them, and his prayers were heard. Next morning he rose and went to his work. He trembled at the sight of a whiskey house, and watched and prayed that he might be preserved from the temptation. He was found steadily at his work; no longer a reeling, red-nosed, ragged blackguard, blustering and swearing, worse than any heathen, but "clothed and in his right mind." In a short time his business returned, his health became good, his spirits good; he had peace in his heart and peace in his home; and penury and poverty, and weeping, and gloom had disappeared. His children were no longer afraid of him, and he felt the same affection for them and their mother as ever he did.—*Real Life.*

SWEDISH LAWS WITH RESPECT TO INTOXICATION.

The laws against intoxication are enforced with great rigour in Sweden. Whoever is seen drunk is fined for the first offence, three dollars, for the second, six; for the third and fourth, a still larger sum, and is also deprived of the right of voting at elections, and of being appointed a representative. He is besides, publicly exposed in the parish church on the following Sunday. If the same individual is found committing the same offence a fifth time, he is shut up in a house of correction and condemned to six months hard labour; and if he is again guilty, to a twelve months' punishment of a similar description. If the offence has been in public, such as at a fair, an auction, &c. the fine is doubled; and if the offender has made his appearance in a church, the punishment is still more severe. Whoever is convicted of having induced another to intoxicate himself, is fined three dollars, which sum, is doubled if the person is a minor. An ecclesiastic who falls into this offence loses his benefice, if it is a layman, who occupies any considerable post, his functions are suspended, and perhaps he is dismissed. Drunkenness is never an excuse for any crime; and whoever dies when drunk is buried ignominiously, and deprived of the prayers of the church. It is forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Whoever is observed drunk in the streets, or making a noise in a tavern, is sure to be taken to prison and detained till sober, without, however, being on that account exempted from the fines. Half of those fines goes to the informers, (who are generally police officers); the other half to the poor. If the delinquent has no money, he is kept in prison until some one pays for him, or until he has worked out his enlargement. Twice a year these ordinances are read aloud from the pul-

pit by the clergy, and every tavern keeper is bound under the penalty of a heavy fine, to have a copy of them hung up in the principal rooms of his house.—*Church of England Magazine.*

MISCELLANY.

LIGHTNING RODS.

The following from an article on the subject, written by a Philosophical Professor, for the Vermont Chronicle, is worthy of observation.

Discharges of electric fluid may take place from the cloud to the ground or from the ground to the cloud. When a discharge takes place from the ground to the cloud, and a house, tree, or any thing else, which is not a good conductor is in the way, the greatest destruction takes place. A tree containing resin, or pitch, is shattered worse than one that does not, because resin, pitch, &c. are bad conductors.

Wherever the electric fluid passes on a good conductor, on which there is no interruption, there is no danger from it, and no report.

Points will give off electricity to the air, silently with no sensible report or noise, just as readily as they will receive it from the air. A needle will, from its point, carry the fluid from the prime conductor of a powerful electrical machine, as fast as it can be excited.

Most conductors attached to buildings, have no sharp points in the ground, and do not therefore protect a building from the danger of a discharge when it takes place from the ground to the cloud.

As the ground, especially when moist, is a much better conductor of the electric fluid, than the materials of which buildings are composed, if the discharge takes place from the cloud to the ground, the common conductors afford a tolerable though by no means a perfect protection.

If the direction of the fluid is nearly horizontal, (as is sometimes the case) and approaches the building on the side opposite to the conductor, the house may be struck by a discharge from the cloud to the ground.

Points in the ground are as essential to protection from this terrible element, as they are on the top of a conductor. Then the electricity may be silently discharged from the ground to the cloud. The want of this occasions great loss of property, and danger to the lives of men. Conductors ought to be made of *square* instead of *round* iron—they ought to enter the ground on both the easterly and westerly sides of a house, and to be in all cases united together on the roof, and to have a point or points to each chimney; and also to have a point of a few inches in length, at every place where the rods of which the conductor is made, are united. Let it not be forgotten, that the rods going up must be kept united together on the roof. A house, thus protected, is perhaps as perfectly safe from electric fluid, in a thunder shower as in clear weather.—No one has ever been injured, when the conductors conform to these principles and are accurately put up.

APPEARANCES.—Some years since a merchant on Long Wharf advertised for Spanish milled dollars. The premium was high. A Roxbury farmer who came into town for manure, and who took pride in appearing like a beggar, with a shovel on his shoulder, called at the counting-room of the man, and asked him if he wanted silver dollars. "Yes," said the merchant; "have you got any?" "Not with me," replied the farmer, "but I think I have a few at home. What do you give?" "Four per cent," said the merchant; and added, "I will give you seven for all you have." "Well," said the man, "I should like to have you just clap down on paper how much you give, and the number of your shop, or I shall be puzzled to find it." "Yes," said the merchant, "that I will do: what is your name?" "Edward Summer," said he. The merchant then wrote as follows, and gave it to him:

"Edward Summer, of Roxbury, says that he thinks he has some Spanish dollars at home, but don't know. I hereby agree to pay him seven per cent. premium for all such dollars as he may produce. A. G. A."

"If I find any," said the dung-cartman, "I will call with them to-morrow morning, at 9 o'clock; if I don't you won't see me." The appearance of the man satisfied the merchant that his dollars would be scarce. At nine o'clock the next day, however, the man appeared, and stocking full after stocking full was carried up and emptied on the table, till seven thousand were counted. The merchant somewhat roused, but honourably caught, took the silver, and pleasantly remarked, "I did not really suppose, from your appearance, that you could have come with half a dozen dollars."

Mr. S. took up his check, and replied in his own peculiar emphatic style, "Sir, I'll tell you a truth which a man of your standing in the world ought to know, and it is this—Appearances oftentimes deceive us."—*Presbyterian.*

EULOGIES OF THE DEAD.

It was a practice of the ancient Egyptians, to pronounce loudly and impartially on the conduct of their princes after they were dead, however much they might have been eulogized and flattered during their lives. It was a worthy and useful practice, for men are frequently more anxious to leave a good name behind them when they are dead, than to wear it while they live. The practice among us is the reverse of that of the Egyptians. If a man occupies a political station, the way is to abuse him while he lives, as the worst of all bad fellows, but the moment he is dead, whether he were really a bad or a good man, all hands turn to praising him, and especially if they take care to make him a saint in religion and send him straight to heaven. A plenty of newspaper certificates are put into his hand, that he is a subject for that better world, under the impression, perhaps that they will have the same good influence as a Pope's certificate of absolution. A man lives in the indulgence of unbridled licentiousness until his heart is hardened to the commission of the most fiendish cruelties to accomplish his designs, and when his head is grown grey in crime, just before the last flickering of the "dying taper," his wife, his mother, calls a priest, has a prayer offered to the God whom he has ever before offended, wraps himself up in a hypocrite's cloak, and "wins his way." That will do for political religion, and is very comforting for those who are determined to take no safer course for themselves. Nor shall we enter into any theological discussion about the matter. We speak only in the name of reason, of the public morals, and the public good. It is rank injustice to all these to whitewash the corpses of the most odious men, and perfume them for heaven without warrant. It hardens others to expect that they shall die in honor, however they may have lived in disgrace, and to increase the number of their crimes, expecting retribution neither here nor hereafter.—*N. Y. Comm.*

ARTESIAN WELLS.

M. Arago, lately, in delivering a lecture on the theory of the central heat of the earth, related an operation at this time carrying on in Paris, which may be of the highest importance not only to science but to public economy. The municipality have ordered an Artesian well to be pierced near the Barriere des Martyrs: but the men employed, after getting to a depth of 900 ft. without finding water, came to a stratum of chalk, so thick that the undertaking would have been given up but for the interference of men of science, who wished it to be continued with a view to the elucidation of the above theory. According to observations made by means of a thermometer, no doubt remains as to a fact which hitherto it has not been possible to verify with any degree of precision—namely, that the temperature of the earth rises in regular proportion towards the centre: so that in the tenth degree from the surface all known matter must be in a state of fusion. At the point to which the perforation question has reached, M. Arago expects a spring of water will rise of a sufficient degree of heat to warm public establishments, supply baths, and serve for other purposes.—*London Globe.*

ABRAHAM BURR.—The Philadelphia National Gazette relates the following anecdote, as asserted, upon the best authority. If authentic, it may account, in some measure, for Burr's personal enmity to Hamilton.

"At an early period of the Revolutionary war Col. Burr was an applicant for admission into Gen. Washington's military family, for such was the intimate position held by his aids and confidential secretaries. About the same period the General's attention was excited by the gallant and skillful disposition made of his company by a young officer of artillery, who had been posted during a skirmish in the lantry the enemy were repeatedly and finally foiled in their attempt to carry an important point. The general inquired the name of the officer, and made a memorandum of it. Soon after the vacancy took place, which Col. Burr aspired to fill; and his friends, he then being absent in another state, immediately urged him to renew his application. This he refused to do, on the ground that his pretensions were already before General Washington, and that he could not stoop to sue for an appointment which he had a right to claim. He accordingly continued in his re-

ment until it became necessary that the situation should be filled, when the General, concluding that Mr. Burr's views had changed, or thinking that there was a want of decorum in his conduct, conferred the appointment on Hamilton. The unsuccessful candidate deemed himself insidiously supplanted, and never forgave his rival."

NED OF THE TODDEN.—AN AFFECTING STORY OF AN IDIOT.

From the interesting letters of Espirelli, just published by Dearborn, we make this extract:—"A long time ago there was in these parts a poor idiot, who, being quite harmless, was permitted to wander whither he would, and receive charity at every house in his regular rounds. His name was Ned of the Todden, and I have just heard a tale which has thrilled every nerve in me from head to foot.—Ned lived with his mother, and there was no other in the family; it is remarked that idiots are always particularly beloved by their mothers, doubtless because they always continue in a state as helpless and dependent as infancy. This poor fellow, in return was equally fond of his mother, he loved towards her the only feeling which he was capable of, and that feeling was proportionately strong.—The mother fell sick and died, of death, poor wretch, he knew nothing; and it was in vain to hope to make him comprehend it. He would not suffer them to bury her, and they were obliged to put her into the coffin unknown to him, and carry her to the grave when, as they imagined he had been deceived away to a distance. Ned of the Todden, however, suspected that something was designed, watched them secretly, and as soon as it was dark, opened the grave took out the body and carried it home. Some of the neighbours compassionately went into the outhouse to look after him; they found the dead body seated in her own place in the chimney corner, a large fire blazing, which he had made to warm her, and the idiot son with a large dish of pap offering to feed her. "Fat mother!" he was saying, "you used to like it!" Presently wondering at her silence, he looked at the face of the corpse took the head aside to feel it, and said, "Why do you look so pale, mother? why be you so cold."—*Presbyterian.*

A PLANT POSSESSING THE PROPERTIES OF SPONTANEOUS COMBUSTION.

—A very interesting paper was recently read by Mr. Moray, before the London Linnean Society, describing a shrub which grows on the rivers of Brazil, and which is called the *Euphorbia Phosphorescens*. Where the *Euphorbia* forms large entangled and impenetrable masses covering perhaps, a quarter of an acre of ground, and growing some twenty feet high, it will take fire spontaneously, emitting, for some time, a dense column of dense black smoke, and at last bursting out in flames. Whenever the author had an opportunity of observing the combustion of the juice of this plant, on its coming into contact with atmospheric air, the temperature was a very little raised; the combustion (with flame) went on at a low temperature, until stopped by the formation of a crust, which quickly takes place. The temperature always appeared to be too low to spread into a conflagration.—*Cin. Gaz.*

WORTH REMEMBERING.

—A gentleman who has had practical proof of the success of a new mode of keeping fruits fresh for the table, as grapes, plums, &c. a long time after they have been gathered. It is simply to alternate them in layers, with cotton batting, in clean stone jars, and to place them in a chamber secure from frost. The discovery was accidental. A servant in the family of William Moray, of Union Village, Washington county, about to visit her friends, secured a quantity of plums in this way, to preserve them until her return. They were found to have kept in excellent condition, long after this fruit had disappeared in the garden.—From the hint thus afforded, Mr. Moray, Mr. Holmes, and one or two neighbours, laid down grapes, in this manner last fall, and they enjoyed the luxury of fresh, fine fruit through the winter, until the early part of March.—*Presbyterian.*

BLEACHED FLAX.

—The Doncaster Chronicle states that a Yorkshireman has produced a specimen of bleached flax which appears to present a decided improvement on that article. It has created a sensation amongst the manufacturers and has been taken for silk. It is capable of being manufactured into the finest thread, for veils, lace, cambric, &c., and will supersede those articles of French manufacture. The texture is said to be most beautiful.—*Vermont Chronicle.*

PATENT SUEK LOOMS.

—A very important improvement has lately been made in the spinning of cotton, in the application of steam power, and by dispensing entirely with the use of weights. A number of the looms are now in operation at Manchester, and from the success which has attended the trial of them, it would appear that they are likely to supersede the imperfect machine now in use—as a weaver can turn out double the quantity, and at the same time produce a superior article.—*Vermont Chronicle.*

Farm for Sale.

THE Subscriber offers for sale his farm situated on the Mt. Vernon and Gambier road, 2 miles from the latter and 3 from the former, and about half a mile west of the Seminary land, containing

170 ACRES,

of which about 80 acres are under fence, and about 30 acres under culture. There are two log dwellings and Barn, a young Orchard of about 800 fruit trees of different kinds, about one-half of which are bearing trees. The lot is well timbered. There is a small Sugar Camp of about 250 trees and several good springs. An indisputable title will be given.

Those wishing to purchase can obtain further information by applying to the subscriber on the premises.

NICHOLAS TORODE.

N. B. Several other small Lots to dispose of.  
Gambier, August 24.—*at*

Bishop McIlvaine's Charge.

JUST published at this office, *Bishop McIlvaine's second Charge to the Clergy of the Protestant Episcopal Church of Ohio*, delivered before the Nineteenth Annual Convention of the Diocese, at Cleveland, Sept. 9th, 1836. Orders for copies addressed to Rev. M. T. C. Wing will be duly attended to. The price is \$8 00 a hundred or 10 cts. single copy.  
Gambier, Sept. 19. 1836.

THE OBSERVER

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\* All communications relative to this paper, must be directed to the Rev. M. T. C. Wing, Gambier, Knox Co. Ohio

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